A TREATISE OF MELANCHOLY.

CONTAINING THE CAVSES THEREOF, AND Reasons of the strange effects it worketh *in our minds and bodies*: *with the Phy-*sicke Cure, and spirituall consolation for such as haue thereto adioyned afflicted Conscience.

THE DIFFERENCE BETWIXT IT, AND MELANCHOLY, With diuers Philosophicall discourses *touching actions, and affections of* Soule, Spirit, and Body: the particulars whereof are to bee seene before the BOOKE.

By T. BRIGHT Doctor of Phisicke.

Newly Corrected and amended.

LONDON.
Printed by *William Stansby.* 1613.

TO THE RIGHT WORSHIPFVLL M. PETER OSBOVRNE. &c.

OF all other practiſe of phiſicke, that parte moſt commendeth the excellency of the noble faculty, which not onely releeueth the bodily infirmity, but after a ſort euen alſo correcteth the infirmities of the minde. For the inſtrument of reaſon, the braine, being either not of well tempered ſubſtance: or diſordered in his parts: all exerciſe of wiſedome is hindered: and where once vnderſtanding lodged, wit, memory, & quicke conceit kept reſidence, and the excellencie of man

appeareth aboue all other creatures: there vnconsiderate iudgement, simplicity, and foolishnesse make their seat, and as it were dispossessing reason of her watch Tower, subiecteth the nature of man vnto the annoyance of infinite calamities, that force vpon vs in the course of this fraile life, and baseth it far vnder the condition of bruit beastes. The heart the seate of affection (and neither immoderate in temper, nor in figure or quantitie otherwise disposed then is expedient for good action) the seate of temperancie, of iustice, of fortitude and liberalitie, daily practise of phisicke sheweth how much it is disposed and framed to mediocritie of affection wherein vertue consisteth, by such meanes as nature ministreth, and the phisitian her great steward according to her will, dispenseth where neede requireth: in so much that what reason bringeth to passe by perswasion and counsell, that medicine and other helpes of that kind seeme to worke by instinct of nature. The daily experience of phrensies, madnesse, lunasies, and melancholy cured by this heauenly gift of God, make manifest demon-

stration

stration hereof. The notable fruit and successe of which art in that kinde, hath caused some to iudge more basely of the soule, then agreeth with pietie or nature, and haue accompted all manner affection thereof to be subiect to the phisitians hand, not considering herein any thing diuine, and aboue the ordinary euents, and naturall course of things: but haue esteemed the vertues themselues, yea religion, no other thing but as the body hath bin tempered, and on the other side, vice, prophanenesse, and neglect of religion and honesty, to haue bin nought else but a fault of humour. For correcting the iudgement of such as so greatly mislike the matter, and partly for the vse of many that may neede instruction and counsell, in the state of melancholy, and affection of braine and heart, and would haue both to satisfie their owne doubts, and to answere the prophane obiections of others, I haue taken this paines to confute the absurde errour of the one, and to satisfie the reasonable and modest inquirie of the other that seeke to be enformed. I haue laid open how the body, and corporall things

affect the ſoule, and how the body is affected of it againe: what the difference is betwixt naturall melancholie, and that heauie hand of God vpon the afflicted conſcience, tormented with remorſe of ſinne, and feare of his iudgement, with a Chriſtian reſolution according to my skill, for ſuch as faint vnder that heauy burthen. And that I might to the vttermoſt of my endeuour (as other buſines would permit me) comfort them in that eſtate moſt comfortleſſe, I haue added mine aduiſe of phiſicke helpe: what diet, what medicine, and what other remedy is meete for perſons, oppreſſed with melancholy feare, and that kind of heauineſſe of heart. I haue enterlaced my treatiſe beſides with diſputes of Philoſophie, that the learned ſort of them, and ſuch as are of quicke conceit, and delighted in diſcourſe of reaſon in naturall thinges, may finde to paſſe their time with, & know the grounds and reaſons of their paſſions, without which they might receaue more diſcomfort, and greater cauſe of errour. This I haue deliuered in a ſimple phraſe without any coſt, or port of words to a ſuppoſed frend M. not

ignorant

ignorant of good letters, that the discourse might be more familiar then if it had carried other direction it otherwise would bee. Change the letter, and it is indifferent to whome soeuer standeth in neede, or shall make vse thereof. I write it in our mother tongue, that the benefit (how small soeuer it be) might be more common, and as the practise of all ancient philosophers hath bin to write in their owne language their precepts, whether concerning nature, or touching manners of life, to the ende their country men might reape the benefit with more ease, and seeke rather for sound iudgement of vnderstanding, then for vaine ostentation of strange toungs: which is also followed in translations: so I tooke it meetest to impart these points of philosophie, and phisicke in English, to the ende our people might acquaint themselues with some part of this kinde, rather then with other friuolous discourses, neither profitable to vse, nor delectable to the vertuous, and well disposed minde. This my slender endeuour I dedicate to your name, right worshipfull M. Osbourne, to whom besides I am par-

ticular

ticularly beholding, your fauouring of vertue, and learning, in certaine of my acquaintance, hath moued me to giue this ſignification how ready learning is to honour her fauourers: ſhe hath many daughters, and they be all knit in loue: betwixt them there is neither enuy nor ielouſie: where one is honoured and receiueth entertainement, there all congratulate without detraction. And euen as in a darke night one ſtar breaking out of a thicke cloude, deliuereth a far more cheerefull and comfortable light then if it ſhone with many in a cleare euening: ſo this vertue hath the more grace, and beauty in you, inſomuch as almoſt all ſuch planets haue a long time bene eclipſed, or quite fallen out of their ſpheres, to the great diſcomfort of ſuch as trauell in this kind of night workes, and buſie themſelues at the lamps, and are carefull to vpholde the ſociety of mankind by learning and inſtruction. There be a few that ſhine with you, their honour grounded vpon vertue, ſhall ſtand for euer: the Muſes haue their names in perpetuall record: and I in their names performe this duty vnto you, as I

haue

haue declared. Fare you well: from
little Saint Bartlemewes *by*
Smithfield the. 23. of
May. 1586.

A louer of your vertue,

T. B.

TO HIS ME-
LANCHOLICKE FRIEND, M.

ALthough deare M. your letter ful of heauineſſe, and vncomfortable plaintes, hath in ſuch ſort affected me, that (as it faireth with a true hearted friend) your affliction draweth me into the fellowſhip of your mournefull eſtate; Whereby I am faine to call for ſuch ſupport, as reaſon miniſtreth to wiſe men: and am compelled as it were to put bit into the mouth of my ouer vehement affection, and giue checke as much as my ſtrength ſerueth vnto my paſſion ſomewhat in this behalfe vnruly.

vnruly. Yet albeit our cases are not equall, in so much as the griefe is not so sensible to me as to your selfe, whom it hath (I perceiue) entred to the quick, not onely of bodily sense, but hath passed deeper, and fretted the tender sinewes of the soule and spirit: yet I say, for asmuch as such is the gratious prouidence of our God, and the manyfold graces of his bountiful hand vnto men, that scarce appeareth any calamity, but if time be taken and opportunity layd hold on, helpe and release doth as readily present it selfe, to the comfort of such as trauaile vnder the burthen, as affliction is ready to charge them: and cõsidering on whom this kind of crosse is fallen, vpon a man exercised in the studie of pietie, and a practiser of the same, and one not ignorant of the precepts of philosophie, whereby worldly men, and such as are destitute of the knowledge of God, stay themselues in such cases, which as it serueth them but slenderly, and is but a readen staffe, to beare vp so heauy a burthen, being otherwise

therwise voyde, and vnfurnished of the heauenly grace, so may such philosophicall and humaine precepts, and consideration of naturall causes, and euents, stand him in stead, who resteth not wholly thereon, but leaneth vpon the maine pillar of Gods promises, of mercy and grace, and waiteth with patience the appointed time of his release. These considerations to be sowen in you, giue me consolation, and the rather inable me to comfort you my deare friend, whose soule I perceaue panteth with heat of that flame, which most nigh you say in your feeling approcheth vnto those tormentes described, where the worme dieth not and the fire goeth not out, whereof although you seeme presently to feele the anguish for a time, yet haue comfort and attend the happy issue, which doubtlesse is the raysing vp againe and more high aduancement into the assurance of Gods loue and fauour. For as of all mettals gold is tried with most vehement heat, and abideth the oftenest hamering of workemen for

the

the refyning, which being once fined ferueth for the ſeate of the Diamond, and for matter of precious veſſels to the royall furniture of the tables of potentates and princes: ſo now euen that heauenly refiner, holdeth you in this hote flame for a time, till being purified and cleared from that droſſe of ſinne which cleaueth ſo faſt to our degenerate nature, you may make hereafter a more glorious veſſell for his ſeruice, and honour of his heauenly maieſtie. Your requeſt is not onely that I ſhould miniſter vnto you, what my ſlender skil either in diuinity or phiſicke may afford but that I would at large declare vnto you the nature of melancholie, what cauſeth it, what effectes it worketh, how cured, and farther to lay open, whatſoeuer may ſerue for the knowledge thereof, with ſuch companions offeare, ſadneſſe, deſperation, teares, as follow that mournefull traine, yea oft times, vnbridled laughter, riſing not from any comfort of the heart, or gladneſſe of ſpirit, but from a diſpoſition in

ſuch

ſueh ſort altered, as by errour of conceit, that geſture is in a counterfet manner beſtowed vpon that diſagreing paſſion, whoſe nature is rather to extinguiſh it ſelfe with teares, then aſſwaged by the ſweete breath of chearefulneſſe, otherwiſe to receiue refreſhing. This your requeſt chargeth me with that, whereto if my skill reacheth not, yet my good will and prompt minde, both in reſpect of your eſtate, whole griefe I pitty and deſire to mitigate, and the complaintes of diuerſe others alſo oppreſſed, draw me, that both they and you knowing the grounds of theſe paſſions, what part nature hath in the tragedy, & what conſcience of ſin drioeth vnto, how one nouriſheth another, how each riſeth, & the ſeuerall meanes, both of preuenting and cure of each, the deſperate diſcouragements, which riſe of the body and mind thus afflicted may be at the leaſt mitigated, and ſome light giuē to the ſoule, ſtumbling in the darke midnight of ignorance, diſtracted with doubts and penſiue thoughtes of

diſpaire: wherein I haue copiouſly entreated of theſe pointes, that both you might be the more comforted and ſatisfied by plenty of diſcourſe, and being a matter fitting your humour, you might haue where with to paſſe the time with more contentement. Therefore as your griefe will giue leaue and reſpit thereto, you may here know and learne that, which you deſire to know in this caſe, whereof if by Gods bleſsing you may make vſe to your comfort, I ſhall ioy in my paines; and you againſt other times of tryall, by this experience, may haue cauſe of more hope of releaſe, and comfort in heauineſſe, then through the terrour of this ſtrange affliction you preſently feele.

THE CONTENTES OF the booke according to the Chapters.

CHAP. I.

How diuerſly the word Melancholy is taken.

CHAP. II.

The cauſes of naturall melancholy, and of the exceſſe thereof.

CHAP. III.

Whether good nouriſhment breede melancholy by fault of the body turning it into melancholy, and whether ſuch humour is found in nouriſhments, or rather is made of them.

CHAP. IIII.

The anſwer to obiections made againſt the breeding of melancholicke humour out of nouriſhment.

CHAP. V.

A more particular and farther an-

swer to the former obiections.

CHAP. VI.

The causes of the increase and excesse of the melancholicke humour.

CHAP. VII.

Of the melancholicke excrement.

CHAP. VIII.

What burnt choller is, and the causes thereof.

CHAP. IX.

How melancholie worketh fearefull passions in the minde.

CHAP. X.

How the body affecteth the soule.

CHAP. XI.

Obiections against the manner how the body affecteth the soule, with answer thereunto.

CHAP. XII.

A farther answer to the former obiections, and of the simple facultie of the soule, and onely organicall of spirit and body.

CHAP. XIII.

How the soule by one simple facultie performith so many and diuerse actions.

CHAP.

CHAP. XIIII.

The particular answeres to the obiections made in the. II. *Chap.*

CHAP. XV.

Whether perturbations rise of humour, or not, with a diuision of the perturbations.

CHAP. XVI.

Whether perturbations which are not moued by outward occasions rise of humour or not: and how.

CHAP. XVII.

How melancholie procureth feare, sadnes, dispaire, and such other passions.

CHAP. XVIII.

Of the vnnaturall melancholie rising by aduſtion: how it affecteth vs with diuerſe passions.

CHAP. XIX.

How ſicknes, and yeares ſeeme to alter the minde, & the cauſe, and how the ſoule hath practiſe of ſenſes ſeparated from the body.

CHAP. XX.

The accidentes which befall melancholie perſons.

CHAP. XXI.

How melancholy altereth the qualities of

the bodie.

CHAP. XXII.

How melancholie alt:reth those actions which rise out of the braine.

CHAP. XXIII.

How affections be altered.

CHAP. XXIIII.

The causes of teares, and their saltnes.

CHAP. XXV.

Why teares endure not all the time of the cause: and why in weeping commonly the finger is put in the eye.

CHAP. XXVI.

Of the partes of weeping: why the countenance is cast downe, the forehead lowreth, the nose droppeth, the lippe trembleth, &c.

CHAP. XXVII.

The causes of sobbing, and sighing: and how weeping caseth the heart.

CHAP. XXVIII.

How melancholie causeth both weeping, and laughing, with the reasons how.

CHAP. XXIX.

The causes of blushing, and bashfulnes, and why melancholie persons are giuen thereunto.

CHAP.

CHAP. XXX.

Of the naturall actions altered by melancholie.

CHAP. XXXI.

How melancholie altereth the naturall workes of the body: iuice, and excrement.

CHAP. XXXII.

Of the affliction of conſcience for ſinne.

CHAP. XXXIII.

whether the afflicted conſcience be of melancholie.

CHAP. XXXIIII.

The particular difference betwixt melancholie, and the afflicted conſcience in the ſame perſon.

CHAP. XXXV.

The affliction of mind, to what perſons it befalleth, and by what meanes.

CHAP. XXXVI.

A conſolation to the afflicted conſcience.

CHAP. XXXVII.

The cure of melancholie, and how melancholicke perſons are to order themſelues in actions of mind, ſenſe, and motion.

CHAP XXXVIII.

How melancholicke persons are to order themselues in their affections.

CHAP. XXXIX.

How melancholicke persons are to order themselues in the rest of their diet, and what choice they are to make of aire, meate, and drinke, house, and apparell.

CHAP. XL.

The cure by medicine meete for melancholicke persons.

CHAP. XLI.

The manner of strengthening melancholicke persons after purging: with correction of some of their accidents.

A TREATISE OF MELANCHOLIE.

CHAP. I.

How diuerſlie the word Melancholie is taken:

BEFORE I enter to define the nature of melancholie, & what it is, for the cleare vnderſtanding of that wherin my purpoſe is to inſtruct you, it ſhal be neceſſarie to lay forth diuers maners of taking the name of melancholie, and whereto the name being one is applied diuerſlie. It ſignifieth in all, either a certaine feareſull diſpoſition of the mind altered from reaſon, or elſe an humour of the body, commonly taken to be the only cauſe of reaſon by feare in ſuch ſort depra-

ued, This humour is of two sorts: naturall, or vnnaturall: naturall is either the grosser part of the bloud ordained for nourishment, which either by abundance or immoderate hoteneſſe, passing measure, surchargeth the bodie, and yeeldeth vp to the braine certaine vapors, whereby the vnderstanding is obscured, or else is an excrement ordained to be auoyded out of the bodie, through so manie alterations of naturall heate, and varietie of concoction, hauing not a drop of nourishing iuyce remaining, whereby the bodie, either in power or substance may be relieued. This excrement, if it keepeth the bounds of his owne nature, breedeth lesse perturbance either to bodie or minde: if it corrupt and degenerate farther from it selfe, and the qualitie of the bodie, then are all passions more vehement, & so outragiously oppresse and trouble the quiet seate of the mind, that all organicall actions thereof are mixed with melancholie madnesse, and reason turned to a vaine feare, or playne desperation, the braine being altered in his complexion, and as it were transported into an instrument of an other make, then it was first ordained: these two according to the diuersitie of setling, do ingender diuersitie of passions, & according thereunto do diuersly affect the vnderstanding

ding, & do alter the affection, eſpecially if by corruption of nature or euill cuſtome of manners, the partye bee ouer-paſſionate. The vnnaturall, is an humour riſing of melancholie before mentioned, or elſe from bloud or choler, whollie chaunged into an other nature by an vnkindly heate, which turneth theſe humours, which before were raunged vnder natures gouernment, and kept in order, into a qualitie whollie repugnant, whoſe ſubſtance and vapor giueth ſuch annoyance to all the partes, that as it paſſeth or is ſeated, maketh ſtrange alterations in our actions, whether they be animal or voluntarie or naturall, not depending vpon our will, and theſe are all which the name of melancholie doth ſignifie. Now the definition, and what it is. As the thinges be diuerſe, ſo it alſo followeth the ſuite, and is likewiſe diuerſe, either of the humour or of the paſſion: and the humour being either a nutritiue iuyce, or an excrement vnprofitable thereunto, I define the humour no otherwiſe then that part of that bloud which naturally of the reſt is moſt groſſe, and the excrement the ſuperfluitie of the ſame: which if it putrifieth, beſtoweth ſtill the name of a farre diuerſe thing both in temper & nature, called blacke choller. The melancholie paſſion is a doting of reaſon

through vayne feare procured by fault of the melancholie humour. Thus briefly & clearly do you vnderſtand what the nature of melancholie is, and whereto the name is vſually applyed: of which when I ſhall haue at the full to your contentment entreated, then will I ſatisfie the other part of your demaund, and lay open the conſent and difference betwixt the conſcience oppreſſed with ſence of ſinne, and this natural kinde before mentioned, and miniſter vnto you ſuch heauenlye comfort and counſell as my ſlender skil will affoord, and ſuch phiſicke helpe as your preſent neede requireth.

CHAP. II.

The cauſes of naturall melancholie and of the exceſſe thereof.

AS all natural humors riſe of nouriſhmēt, ſo melancholie being a part of bloud, from thence it ſpringeth alſo. Whatſoeuer we receaue into the bodie for ſuſtentation of this fraile life, conſiſteth of diuerſitie of partes, being it ſelfe compounded, although to the outward viewe it ſeemeth to appeare vniforme: as bread, fleſh, fiſh, milke, wine, beere &c. which ſhewe of vniformitie being taken away by the naturall furnace, which preſerueth the liuely heate of euerie liuing thing,

thing, that outward reſemblance vaniſheth, and the diuerſitie manifeſteth it ſelfe: as wee ſee gold or ſiluer, before it be proued with fire, appeareth no other then all alike: but afterward is diſcouered by the burning crucible to be much otherwiſe: ſo fareth it with nouriſhments, whoſe diuers partes are layd open by ſo manifold concoctions, & cleanſings, and ſtrainings, as are continually without intermiſſion practized of nature in euerie mans bodie: no gold-finer, more buſie at the mine, or artificiall Chymiſt halfe ſo induſtrious in his laboratorie, as this naturall Chymiſt is in ſuch preparations of all nouriſhment: be it meat, or drinke, of what ſort ſoeuer. By this meanes the bloud which ſeemeth in al parts like it ſelfe, no egge liker one to another, is preſerued diſtinct in all partes. The pureſt part which we cal in compariſon and in reſpect of the reſt, bloud, is temperate in qualitie, and moderate in ſubſtance, exceeding all the other parts in quātitie, if the bodie be of equal temper, made for nouriſhmēt of the moſt temperate parts and ingendring of ſpirites. The ſecond is fleume, next to bloud in quantitie, of a waterie nature, cold and moyſt, apt to bee conuerted into the ſubſtance of pure bloud if nature faile not in her working ordained for nouriſhment of moyſter partes. The

thirde is melancholie, of ſubſtaunce groſſe and earthie, cold and drie in regard of the other, in quantitie inferiour to fleume, fit nouriſhment for ſuch partes as are of like tẽper. The fourth, choler, fierie, hote, and drieſt of qualitie, thinne in ſubſtance, leaſt in quãtitie, and ordained for ſuch parts as require ſubtiller nouriſhment, & are tempered with greater portion of the fierie element. Theſe differences nature hath ſo diſtinguiſhed, that although in veine and place, they remaine linked together, yet in faculty and vertue they are diuerſe, the one from the other: which as they fit the varietie of parts, bloud the temperate, and the reſt ſuch partes as haue like declining from temperate: ſo by the maruelous working of nature, theſe varieties of humours are entertained by nouriſhmentes inclining to like diſpoſition: although no nouriſhment can be vtterly void of all theſe partes, no not thoſe that are counted moſt to encline to anie one humour, as beefe, and veneſon to melancholie: honie, and butter, to choler: and fiſh to fleume. Hereof riſeth then this humour melancholie, euen from nouriſhments, as all the humours do, and although not of ſuch excellent vſe, yet as neceſſarie for the maintenance of life and ſubſtaunce of the bodie as anie other: neither doe theſe humours

fall

fall into mans nature onely: but what ſoeuer liuing creature hath bloud, can not be deſtitute of them as partes thereof, more or leſſe accordinge to their diuerſe complexion. Thus then as man conſiſteth of partes requiring this diuerſitie of foode, neceſſarie it was, and ſo ordained by God, ſuch humours might anſwere in like varietie: and as humours are diuerſe, ſo likewiſe the matter whereof they ſhould be wrought could not be of one ſort: and therefore all kinde of nature ordained for nouriſhment, affoord this choyce, ſome in greater ſcarſitie, this or that, to the ende no ſtate of body ſhould complaine. Here you may moue a queſtion not impertinent to the matter in hande, whether ſome bodies do not turne good nouriſhmēt, & of the pureſt ſort into greater quantitie of melancholie, then other ſome, & whether that of nouriſhment which of it ſelfe would yeelde ſtore of the beſt iuyce, by melancholike or rather cold and drie diſpoſition of the body, can ſo be altered as to faile of that ſtore, wherewith by nature it is repleniſhed, and in ſteede thereof yeelde this groſſe, thicke, cold, & earthie humour, whereof I nowe diſcourſe. Againe whether theſe humours are in ſuch natures, as yeelde nouriſhment, & ſo by ſeparation only after an Anaxagorian manner appeare, or rather

are made as a ſtoole out of timber, bread of corne, wine of grape, &c.

Chap. III.

Whether good nouriſhment breedeth not ſtore of melancholie by fault of the bodie: whether it turneth not into melancholie: and whether theſe humours are found in nouriſhments, or rather are made out of them.

These queſtions are not voide of probabilitie on both ſides, which to the end the truth may lie the more apparant, I will not ſtick to declare vnto you. It ſhoulde ſeeme (as the obiection importeth) that which before hath bene attributed to the kind of nouriſhment ſhould rather riſe of the body nouriſhed, conſidering how it altereth which it embraceth for nouriſhment: as conſider the earth it ſelf, the mother and very nurſe of all corruptible thinges, how out of the ſame ſoyle, not halfe a foote betwixt, the wholeſome fruit and ſoueraigne medicine, both ſpring vp together with deadly poyſon: yea how in the ſelf ſame creature what ſtrange diuerſitie of nature ariſeth of the ſelfe ſame nouriſhment: as in the *Paſtinaca marina*, whoſe ſubſtance and fleſh is wholeſome to eat, & yet the taile carrieth a moſt deadly

deadly weapon wherewith what soeuer is wounded, perisheth without recouerie, not by anye foraine tincture, but by the nourishment altered in that part into such a pernicious disposition. The same is also found in the flies, *Cantharides*, whose bodie exulcerateth all parts, but especiallie the bladder, and is not inferiour to the chiefe poysons: contrarilie the wings help wherein the bodie hurted: which may be no small reasons of doubte, whether the humors be found in nourishments, or rather are made by a certaine disposition of the bodie: as who would imagine, bloud could euer be made of yron, which notwithstanding, the Ostridges alter in such sort, as by no heate of fire, it can be sooner molten then it is digested in the stomach of that fethered foule. Nowe nature digesteth nothing but to make vse of nourishment thereof: else whatsoeuer entreth into the body, passeth as it commeth and hath no welcomming: but is refused as impertinent; nature bestowing no handling therof, more then a skilful painter to counterfeit the fashion of some excellent beautie, would dip his pensill in the mire, in steed of perfect colour. To these probabilities may be added, how some natures chaunge into a farre diuerse qualitie that which they haue receaued, then it stood by nature, as the family of Marsie in

Italy

Italie, & Psillie in Lybia: which were so tempered, that they did without hurt sucke the poyson of vipers, and without perill did vsually hunt them: and so by necessarie consequence to bee gathered, that they did receaue nourishment by them. Whatsoeuer entreth into the stomach, either is altered into familiaritie of nature: or else hauing an actuall power not hindered, altereth with repugnancie the nature which hath receaued it. If it altereth it whollie, then destroyeth it: if in part, then carieth it on the one part nourishing and alimentarie vertue, and on the other, a medicinable power: so it should seeme these Psillie, euen by vertue of nature made nourishment of that, which to other is deadlie poyson. Whereupon it may be gathered, that nourishments in some bodies haue not such power, as I haue said before: seeing they be made in certaine of poyson. The same may be declared in duckes and hennes, which feede vpon toads, notwithstanding their flesh wee feed of with health, and strength, to our bodies: Quailes likewise feede of neesing powder seedes, and feldferes of hemloke, the one much approching nigh vnto, and the other famous by the Athenian executions, for most infamous poyson, all which notwithstanding, their flesh is not refused at the tables of the most delicate

and

and daintieſt: hereby in apparance it ſeemeth that it skilleth not much, what meat is receaued in reſpect of ſuſtaining this or that complexion; ſeeing that poiſon may be made by vertue of concoction familiar nouriſhment: yea which is more, auailable to vphold this matter, and ſtraunge to conſider of: it hath bene knowen and it is recorded in credible hiſtories, that ſome haue bene brought vp from their youth, and alwaies haue bene ſuſtained and fed with poyſon: which being ſo, the nouriſhments of the bodie not onely receaue preparation by natural concoction, by which they become that indeede & effect, which before they were in power & poſſibilitie: but ſeeme to be made out of whatſoeuer is receaued, where it findeth a nature of ſufficient ſtrength to frame it: and not (as it was wont to be ſaid) *Mercurie* is not made of euerie tree, ſo nature maketh euerie thing of any thing: not by *Anaxagoras* art, for then ſhould breade containe really, corporally, and ſubſtancially fleſh, bloud and bone, but by a power and vertue whereof the matter hath no part, more then the gold for the framing of a iewell partaketh of the goldſmithes cunning.

Chap. IIII.

The answere to the former obiections.

THese shewes and semblances of truths may seeme to ouerthrowe that which hath bene set downe as the ground & matter of humours, & lay it rather in the nature of the thing nourished, to transforme and assimilate whatsoeuer it hath receaued, though it bee of neuer so straunge a qualitie: but as I haue set downe these obiections, to the ende that trueth being compared with vntruth may the better appeare by reason of comparison, so marke for your fuller satisfying in this point, how yet nothing is hereby lost, but sufficiently it maintaineth it selfe, and by strength of reason, the onely pillar of humaine truthes, it is vpholden. It was declared before how nourishments as of all other humours, so of melancholie, they affoord the matter, to the which nature applying her proper temper as an instrument, & practizing that skill which she hath learned of God, worketh out both humours and substaunce for preseruation and nourishment of our bodies. Nowe that the earth within small distance affoordeth nourishment both to henbane & lettis, to hemlocke and the mallow, to poison and wholsome herbs, that the same flower nourisheth the spider,

ſpider, and yeldeth honie to the bee, that the *paſtinaca marina* carieth the inſtrument of death in her tayle, and wholſome foode in her ſubſtaunce, and all what hath bene before obiected from Cantharides: the Oſtridges, Pſilie and Marſi, neeſing powder, hemloke and toades, whereof wholeſome birds do aduenture for nouriſhment, and from that virgine fed & ſuſtained with poyſonſent vnto *Alexander* to infect him with her companie: al I ſay that may out of theſe particulars encounter the former truths, being conſidered & wayed, adde this therunto (taking away nothing) that to the diſpoſition of the matter, it is alſo neceſſarie, an outward skill and ſcience in the worker concurre, wherby that matter may receiue conueniēt forme agreeable to the workers intentiō. For as it is impoſſible to make a rope of ſand, ſo likewiſe hempe maketh it not without the art of the crafts-man, who ioining his work with conuenient ſtuffe findeth the ende of his labour: & as ſome workmen exceed other in skill & diligence and of the ſame matter, the worke either excelleth or wanteth according thereunto: in like manner the nouriſhment being all one, as it falleth to a nature of good or bad temper, weake or ſtrong, bringeth forth nouriſhment, and excrement accordingly. Touching the earth it containeth in it inuiſible

sible seedes of al things in a maner, to which it storeth vp and importeth also food meete and conuenient: these seeds lie not distinct in place but in nature, no more then the partes of bloud which before I mentioned; so that although it were possible for hemlocke and the wine to grow in one bodie, and occupie one place, yet could not the proper nourishment to either be auoyded: such harmonie and agreement is there betwixt them in nature, and with such earnest desire doth the one affect the other. This then is the cause why life and death dwel so nigh together, and yet (as they are of the vehementest sort of aduersaries) without entercommunication: Euen so the bodie containeth partes linked, notwithstanding in one communie, of diuerse natures, which drawe out of the masse of nourishment that which is meete ech one for it self: which though it in apparance, & shew, seemeth vniforme, yet containeth it diuersitie, as the sundrie parts require; which diuersity being distinct in natur, and confused as it appeareth in one by the cloke & garment of an vniuersall forme: by natures Mechanicall operation (the very paterne of all arts, both liberall and seruile) is discouered & brought into an actual substaunce consisting of his single & proper nature, which before had only a potentiall subsistence

ſiſtence as members and parts haue in the whole. Which producing I vnderſtand not a diſcouerie only, as by withdrawing a vaile, to ſhew that which lay behind it, but a generation and coupling of matter with the forme: which forme it bringeth not with it, but receaueth it as it were an impreſſion frō the part. So then, as euery thing is not made of anye thing in art: neither is food miniſtred for all things of euerie thing in nature, but requireth apt preparatiō of matter, by naturall vertue to be appropriate to euerie part: Now if it be replied: this anſwere, as it may ſuffice againſt that which is obiected out of the earth, yet leaues it doubt in the *paſtinaca*, Cātharides & Pſillie: by reaſon the matter of theſe things through natures working, groweth more particular, & is not ſtored with ſuch varietie (as I may ſo call thē) of potētial natures: whereby it might ſeeme the verie indiuiduall ſubſtance indifferently to ſubiect it ſelf either for noriſhmēt or poiſon. Let the cōſideratiō of the earth carrie vs yet farther to the diſſoluing of this knot alſo. True it is, that the particular nouriſhment containeth not ſo many ſutes, as the earth the nouriſher of all things doth: yet it anſwereth in proportion to the part which it hath to ſuſtaine. So that the maſſe of bloud being the vniuerſall ſoile, wanteth not for the relief & entertainment

tainment of all the members of the bodie, choiſe of ſubſtance according to their varietie. Hereof is the bone nouriſhed, as hard as metall, and the braine as tender as a poſſet curd: the kidneyes groſſe & thicke: and the lights looſe and ſubtile: the eye as cleere as criſtall: and the ſpleene as blacke & darke as inke. Now let vs apply this more particularly to Paſtinaca, Cantharis, and the reſt of that ſort. The Paſtinaca, ſubſtance, and fiſh, is nouriſhed with that which in it ſelf is wholſome, the fiſh being of the ſame ſubſtance and diſpoſition: but ſo that, that nouriſhment hath in it an excremental ſubſtance, which being conſidered alone though it be not yet poyſon, hath in it a power, meeting with a former, to become of like hurtfull qualitie: which wee ſee in excrements being permitted to putrifie and to degenerate of them ſelues, howe by corruption they become moſte dangerous: much more finding an actiue and liuely nature furniſhed with power, as it were to animate and waken that which before lay dead in ſuch matter: ſo Paſtinaca hath a weapon geuen by nature ſoked with moſt deadly venome, ſeparated yet from the fiſh, and ſticking on the one ſide on the midſt of the taile, which is maintained with ſuch a kinde of excrement, as being reiected of all the parts, findeth there

impreſſion

impreſſion and entertainment: not either that the fiſhe feede of that poyſon (for nothing feedeth of excrement, appropriate to one part, or that wherewith that part, while it is excrement, is nouriſhed) as venemous, for then ſhould ſuch as feede on that fiſh be in perill, but being vnmeete to nouriſh or to haue place in the fiſh, is of temper, (by the altering of that part) apt to be conuerted into ſo venemous a nature, which is planted in the fiſhes taile, not much vnlike to the growing of Miſleto in a crabbe tree, whoſe natures doe apparantly differ, ſeeing the ſame Miſleto groweth alſo in the Oke, and on the Hauthorne: neither can any with reaſon affirme, the Miſle is nouriſhed with that which belongeth to the crab, for then would it not proſper in the Oke, deſtitute of his proper iuyce, but both the Oke, the crabtree and the Hauthorne, certaine of them, and in certaine places, hauing a ſuperfluitie meete for that vſe, the ſeede of that Miſleto being there & embracing that humor, riſeth vp into ſuch a diuers plant, as weſee; which yet according to the diuerſitie of place, varieth in vertue: for that only of the Oke we vſe & accoũt available againſt the falling ſickneſs and eſteeme the other of ſmall value. Now if it be demanded, why then groweth not the Miſle on the earth, which hath more plentie

of such iuyce, and greater choyce? it may be thus answered: although the earth affordeth entertainment for all things, yet it doth it diuersly, to some immediately, to other some by meanes, as the earth ministreth iuyce to the grasse and herbe of the common field, it nourisheth mutton, and we feed therof, who if we should attempt to bee releeued by the herbe, it would yeeld vs but thin fare. This iuyce of the earth is altered into an other nature in the herbe, that herbe into flesh, and flesh of that kind changed into the substance of our bodies, which first as it sprung vp from the earth, so by it is it relieued. So the Mille draweth from the earth, by means of the tree wherewith it prospereth, indued now with other forme, and made more familiar vnto it, by the preparation of the tree. And this I take to be the cause why certaine things will not grow on the earth, but in other natures: and why graffes yeeld more pleasant fruite then kernels, by reason the stocke giueth the crude and rawe nourishment of the earth a farther ripening, and euen as it were chewing it vnto the sion grafted: so to conclude this answer, the Pastinaces venome is ministred by an excrement, which carieth an aptnesse to be conuerted into poyson: and such poison as that part is able therof to engẽder, neyther being such before in the Pastinaces

nourish-

nouriſhment, nor in the ſubſtance of the fiſh, nor as excrement, but after it is conuerted therainto by that barbed weapon, which the fiſh reuengeth within her taile. Whereby it is euident, that not onely of poyſon, but of any humour beſide, the aptneſſe of the matter (whereof ſome be groſſer, and ſome paſſe more alterations) it is neceſſarie alſo there ſhould concurre in the place nouriſhed, an altering vertue: and as ſuch aſſimulation is neceſſary, in like manner an apt matter may not bee to ſeeke, fit for ſuch generation. Wherefore Melancholy is not made of euery part of good nouriſhment, but of ſuch part, as hath a token of felloſhip with the ſame melancholie: and more or leſſe, as the bodie is more or leſſe apt, together with aptneſſe of the matter to make that conuerſion. Touching the Oſtredge which may ſeeme to turne yron into bloud, and ſo into fleſh: we are rather thus to eſteeme, that although the Oſtredge nature doth intend nouriſhmẽt by the yron, yet doth it no more nouriſh, then ſtones doth chickens, and hennes, which are diſſolued in their mawes. How then (ſay you) and why doth it diſſolue yron? by a contrarie vertue which reſpecteth all things alike, that are receiued: whereby the ſtomach becommeth the moſt Catholicke part in all the bodie, carrying a more indifferent affe-

ction to whatsoeuer is receiued, then any part beside, which in the first concoction regardeth not so much it selfe as other parts, for whose sake it is ordained, as it were, the Cooke not respecting this or that sort of nourishment or foode, but applying it selfe alike generally to all that hath not a resistance in nature, and a counterpower of poyson, which alwaies altereth and is not altered. Else could it not so easily embrace both hot and cold, sower and sweet, fat and leane, moyst and drie, of all bougets (as a certaine Poet saith) in that respect the strangest: by this vertue the Ostridges hauing a very thick and fleshie maw, whereby it is furnished with store of a naturall heat, dissolueth by a kinde of putrefaction, the yron, which if it yeeld any nourishment, the stomach findeth benefit thereof in the bloud, wherewith it is nourished, if none, it passeth all into excrement, & so is auoided as vnprofitable, except it may be thought more likely in reason that the Ostridges enioy some part of nourishmēt thereby passing it into bloud, or at the least that the stomach receiueth a kind of comfort and contentment, which commonly it is taken to do by the nourishment it containeth, as the Cookes appetite may be satisfied for a time by smelling of the roast, which if it fare so with the stomach, there is then reason sufficient

ficient of ſuch digeſtion which the foule worketh not by the exceſſe of heat, but by a certaine temper apt for the work: for no heat of fire in long time is able to doe that which the Oſtridge maw doth ſpeedily, by a certaine corruption of that which it digeſteth: Carying as it were a kind of *Aqua fortis* in the Maw, rather then any heat of *Etna*, if we take it that the foule hath ſome part in the bodie, whoſe turne the common officer, the ſtomach, ſerueth, agreeing to the nature of ſome ſubſtance contained in the yron, and that conueyed into the bloud, and from thence drawne to that part, whereof it is affected: or it hath an Alimentary vertue common to diuers parts. Be it ſo, yet therefore no conſequence of reaſon can inferre, that nature reſpecteth not any aptneſſe of matter: for in a manner all things of the earth hath ſome thing Alimentarie & paſturable for all liuing creatures, which may euidently appeare by comparing of nature. The earth which we plow and til and labour with hard & wearie hand, is altogether Myneral, which is the generalleſt nouriſhment of all: now if one nature among ſo many millions bee found in yron to ſucke forth that vertue, no maruel ſeeing all creatures which require reliefe of food, by certaine degrees and former operations, partake of the ſame: then ſeeing

the Minerals feed the Vegetals, and the Vegetals the Animals: let the experience of the Ostridge satisfie vs in this which reason misliketh not, that euen a nutritiue iuice for some sort of Animall may be found in yron, and yet so, that (notwithstanding) not all things are of like aptnesse for such vse, neither in generall is bloud, nor in particular, as the more speciall food belonging to each part deriued from the bloud. And thus my friend M. to passe the tedious time with you, you haue my opinion to this obiection. As for the strange nature of that kind of the people or family called *Marsi*, and *Psilli*, we may thus resonably coniecture, that eyther they had a nature of stronger temper, then the ordinary sort, by which it was able to master that poison and all other, or else by the custome of vsual feding on the flesh of vipers, which they did vse, they grew into such familiarity with the poison, as the serpents themselues, which nature had with such poyson so armed, and this rather then that infamous refuge of proprietie of substance, which is as much to say as we know not. This custome was also the onely cause why the young maid nourished with poyson fared with it as with other victuall: for of purpose she was nourished from her infancy therwith, that she might by frequenting the Kings company destroy him

with

with infection, which poyson being but an accidentary thing, by custome is vanquished of a naturall and essentiall vertue. That poyson is but accidentall and not essential, it appeareth by that in diuers kinds it is not in all of the same sort, nor alike in all parts of such natures, as we count venemous, as the wings of Cantharides: and the bodies so contrayl in nature, that the one helpeth where the other harmeth: the weapon of Pastinaca and the fish, the Scorpion and his sting, the vipers birt and vipers flesh, the base and foundation of Triacle, the shrewmouse and her selfe dissected and applied to the wound: which all argue the poyson not to be equally mixed, and therfore not essentiall. Againe in some places Scorpions are not hurtfull in some Spiders, in other some Aspides, the which if their nature did consist of poyson then could they not be otherwise, neyther receiue alteration by soile: neither is this in Animals onely, but also in Vegetals, as in Persea, in Hemlocks, in Napellus, in the Vghtre, which in other some places carry with them certaine assured perill, and in other some are vtterly harmelesse. This custome being begunne in infancie, made a greater familiaritie betwixt the Damsels nature, and the poyson, which as in ciuill manners it is more flexible in youth then in

processe of years, so the disposition of nature fareth in like sort, which most hartily embraceth that wherewith it is first acquainted: but you will say, how could it haue first accesse and be entertained of nature, to whom it is so repugnāt. Thus we are to iudge in the case, that they which first practised this strange kind of nourishing, by little and little assaied nature, & now and then gaue heart therunto by counterpoison preseruatiues, and so at the last being encouraged, & farther stengthned, it was able to ouercome that part of the poyson, which of it selfe was deadly, and turne the other into familiar nourishment, which by reason of acquaintance through custome, her nature brake; which if it had been all poison, then as it had beene wholy an vnfit matter of nourishment, so could she not without danger haue borne it one houre: wherby it is manifest, that with Natures art an apt matter of producing of nourishment must needs be meat for her maintenance. That which Cantharides offereth of doubt, may be sufficiently resolued by that which hath beene said of Pastinaca. The quailes feeding of Hemlock, and the other of neesing pouder, moue more difficult questions, seeing they make the poison wholsome nourishment to themselues, and yeeld their bodies daintie dishes to our tables, notwithstanding their poisoned food:

Whereby

Wherby it ſhould ſeeme, that poyſon it ſelfe where a nature fitteth, therwith may be matter of wholſome nouriſhment. For the ſatisfying of which obiection, we are to conſider euery part of that we take for nouriſhment, is not alimentall, but part excrement, and that the greateſt part, as it appeareth by ſo many alterations, and purgings, which the food ſuffereth, before it be receiued of the parts of the body for proper nouriſhment: ſo therefore, theſe birds are not ſuſtained with that which is poiſonfull in their food, but alter it firſt, and then paſſe it into ſuperfluous excrement, their ſubſtance being vtterly void of the ſame, & ſo becommeth vnto vs wholſome. Very well: but how is their nature able to vanquiſh that which is poyſon; ſeeing it is not receiued of vs without preſent danger? Diuers reaſons thereof may be alledged, firſt, it is not poyſon vnto them, as we ſee ſome kinds of Aconites, to kill dogs, ſome Leopards, & ſome Wolues, and not of ſenſiue to other creatures: thē, that it may be by exceſſiue heat of the mawes of ſuch birds, the cold poiſon of Hemlock receiueth ſufficient alteratiō to keep of the peril of poyſon. Whereto alſo may be added, the reaſon of *Galen*, that becauſe the veines and paſſages of thoſe birds are ſtraight, the poyſon, before it aſſaileth the heart in the way, receiueth

ſufficient

sufficient alteration, specially Hemlocke being so cold poyson, and therefore slow of passage in respect of it selfe, and shutting vp, and straightening the poores, by which it passeth: so to conclude this probleme, wee see the sentence standeth yet sure that nourishments are the matter of all humours, and by consequence of Melancholie: and although natures wonderfull art appeareth in making (as it may seeme in apparence) one contrarie to another, yet doth it not so indeed, but alwaies desireth conuenient matter to practise her naturall art vpon: and thus much to the obiections: now to the questions themselues.

CHAP. V.

Touching the questions propounded in the end of the second Chapter.

THVS much hath beene said to the obiections, let vs declare at large to your fuller satisfying what I iudge most agreeable to the truth in the questions: and first, whether some bodies doe not turne good nourishment, and of the purest sort, into greater quantitie of melancholie, then othersome? which question if we consider parted, it may more clearely be decided, that is, first, whether the same nourishment be not turned in-

to

to more or leſſe plentie of melancholy in other bodies? then, whether by any quality of temper, good and pure nouriſhment may yeeld an humour melancholike? To theſe queſtions, firſt I anſwere affirmatiuely, yet not impairing of the former truth ſet downe. For all kinde of nouriſhment, as it in part alreth the bodies, ſo is it againe of them more altered then it altereth, whereby melancholike perſons of the ſelfeſame nouriſhment frame vnto themſelues that which to themſelues is agreeable: elſe could there bee no nouriſhment without this altering vertue. Why then (ſay you) it riſeth not of the nouriſhment, which was not melancholike, but of the nature nouriſhed. Not ſo, for no nouriſhment is ſo pure, that altogether it is void of melancholike matter, for then could it not be nouriſhment: but notwithſtanding it hath greater plentie of good nouriſhment then of groſſe and melancholike: the ſimilitude of nature refuſeth the one, and embraceth the other: whereupon riſeth this difference in nouriſhment, the victuall being all one. The ſecond part of the former queſtion, receiueth the ſame anſwere with the firſt, becauſe no nouriſhment is ſo pure but it partaketh little or much, with ſome part of melancholy. For I do not take it, that the part maketh the nouriſhment melancholicke, which

carrieth

carrieth no disposition thereunto: but lusteth after that in the masse of victuals, where with it hath greater familiarity, which to a melancholy body is of an impurer disposition, refusing that would serue more fitly for a better tempered complexion: euen as we see oft by experience, that the good cõplexion may be repleniſhed with melancholick bloud: which appeareth by opening a vein, & yet the parties bodie nouriſhed (as the beauty of color doth declare) with that which is pure, which melancholick bloud rose of euill choice of diet, rather then through fault of complexion. Now that part of nouriſhment, that is pure, cannot be altered in substance into anorher, whereto it carrieth no proportion: by mixture it may be defiled, and become impure, but neither can it be altered into that, wherewith it hath no communitie, more then grosse, melancholicke, and earthly nouriſhment, can by any art of nature become aerie, moderate & pure: I mean the selfe same part of nouriſhmẽt; for so might al things indeed rise of euery thing, which would turne the excellent varietie of naturall things into vnitie. As for *Anaxagoras* imagination of breeding things by separation onely, this kinde of diuerse matter, which we require in nouriſhment, ouerthroweth it: neyther are we to thinke generation of nouriſhment

to be no other, but as Art whirketh vpon her ſubiect, for there is no nature produced, diſtinct in ſubſtance and eſſence, but an accidentall qualitie onely produced by art. And thus leaſt I be ouer tedious in this point, you haue my anſwere to the queſtions and obiections before made, concerning the nature of nouriſhing and preparation of humours: and hitherto that hath beene ſaid, reſpecteth onely melancholy, as it is an humour in the bodie apt for nouriſhment of certaine parts, more diſpoſed to that, then to any other portion of the bloud beſides. Now touching the cauſe of increaſe and exceſſe of this humour.

CHAP. VI.

Of the cauſes of the increaſe and exceſſe of Melancholicke humour.

IT was declared, that the quantitie of melancholy ſhould be leaſt in the iuſt temper of bloud, of all the other parts, ſauing choler, which naturall proportion and rate when it exceedeth, then is the bodie turned into a diſpoſition melancholike by humour: although the complexion for a time hold entire, which long can not endure more then the nature of that Damſel, which was nouriſhed with poyſon, kept her in-

gene-

generated complexion: But nature acquainting it selfe by moments and degrees with such kinde of humour, and hauing no choice of better, is faine at length to embrace that, which otherwise more gladly it would reiect. The causes of excesse of this humour are diuerse, and all (except it be receiued from the parent) spring from fault of diet: and although chiefely meats and drinks do yeeld matter to this humour, yet besides the complexion inclining to such temper, this matter is increased by perturbation of minde, by temper of ayre, and kinde of habitation, and that humour which otherwise would yeeld a nutritiue iuyce, of the best sort, by this occasion is turned into these dregges of melancholy. Heere first I will declare vnto you such nourishments as are apt to engender those humours, that in this present state you now stand in, oppressed therewith, knowing which they are that minister matter to this grosse iuyce, you for your more speedie recouerie may auoid them, and with choyce of better, alter that which is amisse into a more cheerefull qualitie. Now all nourishments that offend vs, eyther doe it by their owne nature, or by some accidentarie cause befalling vnto them, and likewise whatsoeuer becommeth vnto vs melancholicke. But that you may more easily vnderstand from whence

whence all ſorts of nouriſhments are taken, I will ſet downe vnto you in a ſhort view, the kinds of them all, and in euerie kinde note vnto you, that which of the owne nature is melancholy. You know all nouriſhments are eyther meat or drinke: meats are taken eyther from Vegetables or Animals: the Vegetables eyther miniſter vnto vs nouriſhment themſelues, or their fruit onely, and they are eyther of trees or herbes: of trees, the tender buds are eaten, which becauſe we doe little vſe to feede of, I paſſe ouer farther mention. Of herbes we eyther feede on the roote, or ſuch parts as riſe therefrom: and thoſe rootes are eyther round or long: of neyther ſort doe I remember any greatly to be eſchued as melancholicke, except Rape rootes and Nauewes. Such partes as riſe from the roote, are vſed while they be tender and young, or elſe ſprung vp at the full. Of theſe kinds, Coleworts, Beete, and Cabages onely ingender a melancholike iuyce. The fruits of Vegetables are eyther of trees or herbs, of fruites, of trees, Quinches raw, Medlers, Seruices, Dates, Oliues, Cheſnuts, and Acordes are all melancholicke: fruits of herbs, are eyther graine or of other ſort, and thoſe are eyther Corne or Pulſe: of Corne, ſodden Wheat is of a groſſe and melancholicke nouriſhment, and Bread eſpecially

of

of the fine flower vnleauened: of this sort are bagge puddings, or panpuddings made with flower, frittars, pancakes, such as we call Banberrie cakes, and those great ones confected with butter, egs &c. vsed at weddings: and howsoeuer it be prepared, Rye and bread made thereof, carrieth with it plentie of melancholy. The pulses are wholy to be eschued, of such as are disposed to melancholy: except white pease: fruites of hearbs of other sort then graine, are purest from melancholicke excesse. And thus of vegetables you vnderstand, which you haue in this melancholicke respect to be auoyded. The food which we take from the Animals, is eyther from themselues, or from certaine wholesome excrementes. Such as yeeld themselues are eythet of the earth, or of the water: those of the earth haue great diuersitie of nourishment in their seuerall parts, which are eyther spermaticall, and those of white colour: or sanguine, of colour redde and bloudie. The spermaticall parts may wel be discharged of melancholicke iuyce, as rather enclining to flegme. Of the sanguine parts, some are the brawnie partes, which compasse the bones, and are ordained for voluntarie motion, called Muscles: or else part of the inward parts, and are of themselues destitute

of

of motion. The Muſcles which are ſubiect to moſt motion, as of the legs, yeeld more melancholie, then parts which haue more reſt. Of the inwardes, the Milt is altogether melancholicke, and ſo the Kidneyes, the Liuer, the Heart, and with them, all the carnels. Bloud is melancholicke, & whatſoeuer diſh thereof is made. Now all nouriſhments taken from the earth, are either beaſts, or foule. Of beaſts, theſe are of melancholicke perſons to be eſchewed: Porke, except it be yong, and a little corned with ſalt, beefe, Ramme mutton, Goate, Bores fleſh, and Veniſon: neither is Mutton of any ſorte greatly commended of *Galen*. Of foule, ſome bee water foule, and ſome land. The water foule are not of melancholicke perſons to be taſted, except the gooſewings. The land foule which are melancholicke are theſe: Feldfares, Thruſhes, Sparowes, Martins, Turtles, Ringdoues, Quailes, Plouers, Peacocks &c. and theſe haue you to eſchew of nouriſhments of the earth. Thoſe of the water are fiſh: and either of the ſalt water and ſea: or of the freſh water. Such as are of the ſea, are either of the monſters of the ſea, or ſuch as more properly are to be called fiſh. The monſters, are Ceals, Porpoſes, and ſuch like: which all breed vnwholeſome and melancholicke nouriſhment. The fiſh of the ſea

are either Shel-fish, or destitute of such defence. Of Shel-fish, some are of harder shels, as Oysters Periwincks, Muscles, Cockles, and such like: of which Ranke, the Oyster carrieth with it least suspition of melancholie. The softer shell or crustie are Cray fish, the Crab, the Lobster, the Punger, and such of the Riuers like to these &c. which all neede not to bee excepted vnto you in order of your diet. Such Sea Fish as carrie no armour of shels, are either those, that haunt the Rocks, or other parts of the Sea. The Rocke fishes are most apt of all Manner Sea fish, for melancholicke persons: as the Gilthead, the Whiting, the Sea Perch &c. Such as haunt other places, are either keepers of the depth, or approchers nigh the Sand and Shore. Of such as keepe the depth, either they haunt the Pooles: or other places of the depth. Of the Poole fishes, I remember not any greatly to bee auoyded in choice of your dyet. Of such as frequent other places of the depth, these are melancholicke: the Dragon of the Sea, in forme like an Eyle: the Cuckoe. Ling any salt Fish, Thornbacke and Skate. Of such as approch the shore, I know none greatly to be auoyded. Fresh water Fish and of the Riuer: the Lampray, and the Tench, haue most plentie

of

of melancholie. And these are nourishments taken from the parts of the animals: now their workes are either excrements, and superfluitie of their humours, or other kinds of workes. Of the first sort, are Milke from the beast, and Egges from the Foule: which the Spawne of Fish in a manner resembleth: Milke, and whatsoeuer is made thereof, is to be eschewed of melancholie persons: as Cheese, Curdes, &c. the Spaunes, as Roes of Hearings, are to bee eschued of you, as nourishment of melancholie: else I take none of that sort greatly to be feared in that respect. Of other works of animals then excrements, wee feed only of Honie, which hath no melancholy disposition at all. Of drinks, eschue red Wine, and whatsoeuer Liquor, Beere, Ale, or Cider, is not cleere, and well fined: as also if it bee Tart, and Sower. Hitherto haue you heard of nourishments, which of their owne nature are to be eschued: now of those that by some accident, and not of themselues are melancholicke, as if they bee too olde, and verie leane: or bee long kept: or ouermuch salted: whereby they become the dryer and harder, you are to refuse them: Likewise in the dressing of the nourishment, it be ouermuch Baked, or Rosted, it is to be eschued. To these belong salt Fish, Beefe, & Bacon

and redde Hearings, hard Cheese, and old. Of drinks, new Wine, Beere, or Ale; and on the contrarie part, ouer-stale, and sower, are to be eschued: and of sauces, those that be sharpe, as veriuice, aliger, or beareger, Vineger, are chiefly to be auoided of melancholicke persons. Thus do you vnderstand how to vse your choice in meates, and drinkes: and what to shunne, as breeders of this thicke, blacke, and melancholicke humour. Besides these, the aire thicke & grosse is fit to entertaine this humour: so that fenny Marrish, Misty, and low habitations, are hurtfull to persons disposed to melancholie: likewise if it be dim and darke. Wherefore the houses, and habitations of that sort, are most vnmeete for such persons. These hitherto are all such outward things melancholicke: whatsoeuer else breedeth melancholie, is a disorderly behauiour of our own parts, in such actions as belong to the gouernement of our health. This behauiour, is either in actions of motion: or in order and manner of rest. Our motion, is either of mind or body, Of actions of the minde, ouer vehement studies, and sadde passions, do alter good nourishments into a melancholicke qualitie, by wasting the pure Spirits, and the subtillest part of the bloud: and thereby leauing the rest grosse and thicke. In

like

like ſort doe exerciſes either wholly intermitted, or turned into an exceſſiue labour and wearying of the bodie: the one cauſing the bloud to be thicke through ſetling: and the other, by ſpending the bodie ouermuch, and drying it exceſſiuely. Such alſo as giue themſelues to inordinate ſleepe, thereby further the encreaſe of melancholicke humors. And theſe are all the cauſes, whereby the matter of that humour is ſupplied, and the bloud being of it ſelfe good is altered into that iuice, whereof you complaine of abundance. Now if to theſe, you adde a nature of it ſelfe diſpoſed thereto, and a ſplene not able, either for feeblenes, or obſtruction, to purge the bloud of ſuperfluitie of that iuyce, then haue you all that may be ſaid of the cauſes of this humour, keeping within the compaſſe of nouriſhment.

Chap. VII.

Of Melancholicke excrements.

The melancholicke excrement is bred of melancholie iuyce, drawen of the milte out of the Liuer, by a branch of the porte vayne, wherewith being nouriſhed, it reiecteth the reſt as meere excrementall, and voydeth part, into the mouth of the

ſtomach, to prouoke appetite, and hunger, and paſſeth the other part in ſome perſons, by hemerod veynes into the ſiege: It aboundeth there when it is hindered of ſuch paſſage as nature requireth, or elſe by feebleneſſe of the part, it is not able, either to ſucke the melancholie from the bloud, or diſcharge it ſelfe into thoſe paſſages, which nature hath thereto ordained. This member, of the whole bodie, is the groſſeſt, and euill fauouredſt to behold, blacke of colour, and euill fauorie of taſte: and giue th a manifeſt experience of natures deſire, alwayes to couet that, whereto it is moſt like: and ſo fareth the ſplene better with thoſe muddy dregs then it would with purer & finer bloud, which if it ſhould be offered to other parts, they would abſtaine: except great want forced them to take anie part thereof. Theſe are the cauſes of naturall melancholie, both iuyce, and excrement: It remaineth next, to ſhew, what that humour is, which riſeth of this, or any elſe, corrupted, called alſo by the name of melancholie.

CHAP.

CHAP. VIII.

What burned Choler is, and the cauſes thereof.

THAT kinde of melancholie, which is called *Atra bilis*, riſeth by exceſſiue heate of ſuch parts, where it is engendred or receiued, whereby the humour is ſo aduſt, as it becommeth of ſuch an exulcerating, and fretting qualitie, that it waſteth thoſe parts, where it lighteth: this moſt commonly riſeth of the Melancholie excrement before ſaid, and diuerſe times of the other thicke part of bloud, as alſo of Choler, and ſalt fleame: which take ſuch heate, partly by diſtemper of the bodie, and partly by putrefaction, that thereby a humour riſeth, breeding moſt terrible accidents to the minde, and paine full to the bodie: which the melancholicke and groſſe bloud, doth more forcibly procure: in that, that ane heate, the groſſer the ſubſtance is, wherein it is receiued, the more fiercely it conſtimeth: whereupon the Seacole giueth more vehement heate, then Charcole: and the Cole then the flame: and a cauterie of hote yron, then a burning firebrand. Otherwiſe choler being by nature of the hoteſt tem-

per, carrieth with it more quality of heat then the other: but by reason the substance of the humour is more subtle and rare, the lesse it appeareth: and as the heate of a flame, in comparison of the other, more speedily passeth. Hitherto haue I declared vnto you all the kinds of melancholy, and causes of each of them: hereafter you shall vnderstand, how they worke these fearefull effects in the minde, whereby the heart is made heauie, the Spirits dulled, the cheerefull Countenance altered into Mourning, and life it selfe, which the nature of all things most desireth, made tedious vnto Persons thus afflicted.

CHAP. IX.

How melancholie worketh fearefull passions in the minde.

BEFORE I declare vnto you how this humour afflicteth the minde: first it shall bee necessarie for you to vnderstand, what the familiaritie is betwixt mind and bodie: how it affecteth it, and how it is affected of it againe. You know, God first created all thinges subiect to the course of times, and corruption of the Earth, after that he had distinguished the confused masse

maſſe of things, into the Heauens, and the foure Elemeuts. This Earth hee had indued with a fecunditie of infinite ſeedes of all things: which hee commanded it, as a mother, to bring forth, and as it is moſt agreeable to their nature, to entertaine with nouriſhment that which it had borne and brought forth: whereby when he had all the furniture of this inferiour World, of theſe Creatures, ſome hee fixed there ſtill, and maintaineth the ſeedes, till the end of all things, and that determinate time, which he hath ordained, for the emptying of thoſe ſeedes of Creatures, which hee firſt indued the Earth withall. Other ſome, that is to ſay, the Animals, he drew wholly from the Earth at the beginning, and planted ſeed in them onely, and food from other creatures: as beaſts, and man in reſpect of his bodie; the difference only this: that likely it is, mans body was made of purer mould, as a moſt precious Tabernacle and Temple, wherein the Image of God ſhould afterward be inſhrined: and being formed as it were by Gods proper hand, receiued a greater dignitie of beautie, and proportion, and ſtature erect: thereby to be put in minde whither to direct the Religious ſeruice of his Creator. This tabernacle thus wrought, as the groſſe part yeelded a Maſſe for the proportion to

be

bee framed of: so had it by the blessing of GOD, before inspired, a Spirituall thing of greater excellencie, then the red Earth, which offered it selfe to the eye only. This is that which Philosophers call the Spirit: which Spirit, so prepareth that worke to the receiuing of the soule, that with more agreement, the soule, and body, haue growne into acquaintance: and is ordained of God, as it were a true loue-knot, to couple Heauen and Earth together: yea a more diuine nature, then the Heauens with a base clod of Earth: which otherwise would neuer haue growne into societie: and hath such indifferent affection vnto both, that is to both equally affected, and communicateth the bodie and corporall things with the mind, and spirituall, and intelligible things, after a sort with the body: sauing sometimes by vehemency of eithers action, they seeme to bee distracted, and the minde to neglect the bodie: and the bodie and bodily actions common with other Creatures, to refuse as it were for a moment that community: whereby it commeth to passe, that in vehement contemplations, men see not, that which is before their eyes: neither heare, though noyse beat the Aire and sound: nor feele, which at other time (such bent of the minde being remitted) they should perceiue the

sence

ſence of, with pleaſure or paine. This Spirit is the chiefe inſtrument, and immediate, whereby the ſoule beſtoweth the exerciſes of her facultie in her bodie, that paſſeth to and fro in a moment, nothing in ſwiftneſſe and nimbleneſſe being comparable thereunto: which when it is depraued by any occaſion, either riſing from the bodie, or by other meanes, then becommeth it an inſtrument vnhandſome for performance of ſuch actions, as require the vſe thereof: and ſo the minde ſeemeth to bee blame worthie, wherein it is blameleſſe: and faultie of certaine actions imputed thereunto: wherein the bodie and this Spirit are rather to bee charged, thinges corporall and Earthly: theone in ſubſtance, and the other in reſpect of that mixture, wherewith the LORD tempered the whole Maſſe in the beginning. And that you may haue greater aſſurance in reaſon of this corporall inclination of Spirit, conſider how it is nouriſhed: and with more euidence it ſhall ſo appeare vnto you. It is mainetained by nouriſhments, whether they bee of the vegetable, or Animall kinde: which Creatures, affoorde not onely their Corporall ſubſtaunce, but a Spirituall matter alſo: wherewith euerie nou-

riſhment, more or leſſe, is indued: this Spirit of theirs, is (as ſimilitude of nature, more nighly approcheth) altered more ſpeedily, or with larger trauell of nature. Of all things of ordinarie vſe, the moſt ſpeedie alteration is of wine: which in a moment repaireth our ſpirits, and reuiueth vs againe, being ſpent with heauineſſe: or any otherwiſe whatſoeuer, our naturall Spirits being diminiſhed: which, bread and fleſh, doth in longer time: being of ſlower paſſage, and their Spirits not ſo ſubtile, or at leaſt fettred as it were in a more groſſe body: and without this Spirit no Creature could giue vs ſuſtentation. For it is a knot, to ioyne both our ſoules and bodies together: ſo nothing of other nature can haue corporall coniunction with vs, except their Spirits with ours firſt grow into acquaintance: which is more ſpeedily done a great deale, then the increaſe of the firme ſubſtance: which you may euidently perceiue, in that wee are readie to faint for want of food. After a little taken into the ſtomach of refreſhing, before any concoction can be halfe reformed, the ſtrength returneth, and the ſpirit reuiueth, and ſufficient contentment ſeemeth to be giuen to nature: which notwithſtanding, not fully ſo ſatisfied, prepareth farther the aliment of firme ſubſtance

and

and Spirits of purer ſort, for the continuall ſupply of thoſe ingenerate, for ſenſe and motion, life & nouriſhment. Now although theſe Spirits riſe from Earthly Creatures, yet are they more excellent, then Earth, or the Earthly parts of thoſe natures, from which they are drawne; and riſe from that diuine influence of life, and are not of themſelues Earthie: neither yet comparable in pureneſſe and excellencie, vnto that breath of life, wherewith the Lord made *Adam* a liuing ſoule, which proceeded not from any Creature, that he had before made, as the life of Beaſts and Trees, but immediately from himſelfe, repreſenting in ſome part, the character of his Image. So then theſe three wee haue in our nature to conſider diſtinct, for the clearer vnderſtanding of that I am to intreate of: the bodie of Earth: the Spirit from vertue of that Spirit, which did as it were hatch that great Egge of Chaos: and the Soule inſpired from God, a nature Eternall and Diuine, not fettered with the Bodie, as certaine Philoſophers haue taken it but handfaſted therewith, by that golden claſpe of the Spirit: whereby, one (till the predeſtinate time be expired, and the bodie become vnmeet for ſo pure a Spouſe) ioyeth at, and taketh liking of the other. Now as it is not poſſible to paſſe from one extreme

to

to another, but by a meane, and no meane is there in the nature of man, but Spirit. By this only the body affecteth the minde: and the bodie and Spirits affected, partly by disorder, and partly through outward occassions, minister discontentment as it were to the minde: and in the end breake that band of fellowship, wherewith they were both linked together. This affecting of the mind, I vnderstand not to be any impairing of the nature thereof, or decaie of any facultie therein, or shortning of immortalitie, or any such infirmitie inflicted vpon the soule from the bodie (for it is farre exempt from all such alteration:) but such a disposition, and such discontentment, as a false stringed Lute giueth to the Musitian: or a rough and euill fashioned pen, to the cunning writer: which only obscureth the shew of either Art, and nothing diminisheth of that facultie, which with better instruments, would fully content the eye with a faire hand, and satisfie the eare with most pleasant and delectable harmonie. Otherwise the soule receiueth no hurt from the bodie, it being Spirituall, and void of all passions of Corporall things, and the other grosse, Earthie, and farre vnable to annoy a nature of such excellencie.

CHAP.

Chap. X.

How the bodie affecteth the ſoule.

IN this ſort then are you to conceiue mee, touching thoſe actions, which the bodie ſeemeth to offer violence to the ſoule, that no alteration of ſubſtance, or nature, can riſe there-from, nor blemiſh of naturall facultie, or decaie of ſuch qualities, as are eſſentiall vnto the ſoule: otherwiſe, might it in the end periſh, and deſtroy that immortall nature, which cannot by any meanes decaie, but by the ſame power which created it. But thus onely doe (as I may ſo call them) paſſions force the ſoule, euen through the euill diſpoſed inſtrument of the bodie, they depraue the moſt excellent and moſt perfect actions, whereto the ſoule is bent in the whole order of mans nature, and by corruption of the Spirits, which ſhould bee the Sacred band of vnitie, cauſe ſuch miſlike, as the ſoule, without that meditation, diſdaineth the bodies longer fellowſhip, and betaketh it ſelfe, to that contemplation, whereto it is by nature inclined, and giueth ouer the groſſe and Mechanicall actions of the bodie, whereto by order of Creation, it was allot-

ted

ted in the Earthly Tabernacle. But you will say vnto me, experience seemeth to declare a further passion of the soule from the body then I mention: for we see what issues, bodily things, and the bodie it selfe driue our mindes vnto: as some kinde of Musicke, to heauinesse, other some to chearefulnesse, other some to compassion, other some to rage other to modestie, and other to wantonnes: likewise of visible thinges, certaine stirre vs to indignation and disdaine, and other to contentednesse, and good liking. In like manner certain natures, taken inward, moue vs to mirth: as wine: and other to heauines, some to rage, furie and frenzie, and other some to dulnesse and heauinesse of Spirit: as certaine poysons in both kinds doe manifest these passions vnto vs; besides such as rise of our humours bred in our own bodies, which may bee reasons, to one not well aduised, so to mistake these effects of corporal things, as though the soule receiued farther impression, not onely in affection, but also in vnderstanding, then I haue vnto you mentioned. For satisfying of you in which doubts, you are diligently to consider, what I shall declare, concerning the seuerall actions of bodie, soule, and Spirit, and how each one of these performeth their actions: which must be kept distinct, for better vnderstanding

ding of that I ſhall hereafter in this diſcourſe lay open vnto you. And firſt concerning the actions of the ſoule: you remember how it was firſt made by inſpiration from GOD himſelfe, a Creature immortall, proceeding from the Eternall, with whom there is no mortalitie. The end of this Creation was, that being vnited to the bodily ſubſtance, rayſed and furniſhed with Corporall faculties from the Earth, common with other liuing Creatures, there might riſe a Creature of middle nature betwixt Angels, and Beaſts, to glorifie his name. This the ſoule doth, by two kindes of actions: the one kinde, is ſuch as it exerciſeth, ſeparated from the bodie, which are contemplations of God, in ſuch meaſure as he is by naturall inſtinct opened vnto it, with reuerent recogniſance of ſuch bleſſings, as by Creation it is indued with. Next vnto GOD, whatſoeuer within compaſſe of her conceit is immortall, without tediouſneſſe, or trauell, and with Spiritual ioy incomparable. Theſe actions ſhe is buſied with in this life, ſo long as ſhe inhabiteth her Earthly Tabernacle, neither in ſuch perfection, nor yet ſo freely, as ſhe doth ſeparated, and the knot looſed betwixt her and the bodie, being withdrawne, by actions exerciſed with Corporall or Bodily inſtrument, of baſer ſort. Theſe are

the other kind which the soule, by the Creators law as subiect vnto, for the continuance of the Creature, and maintenance of the whole nature, with duties thereto belonging: Animall, Vitall, naturall, and whatsoeuer mixed, requireth ioyntly all three: as this Corporall prayſing of God for his goodneſſe, and praying vnto him for neceſſities, releeuing our brothers want, and defending him from wrong, with euerie ones ſeuerall vocation, wherein his peculiar charge lyeth, whether it be in peace, or in warre, at home, or abroad, with our Country-men, or with ſtrangers, in our owne families, or with our neighbours, whether it bee ſuperioritie of commandement, or duty of obedience, which differ in degree, as they be nigher, or farther off the actions peculiar to the ſoule, or communicate more or leſſe with them. If you ſay vnto me, how commeth it to paſſe, that the ſoule being of ſo ſingle, and diuine a nature, as the Creation manifeſtly ſheweth, intermedleth with ſo groſſe actions, as are common, not onely with bruit Beaſts, as ſenſe, motion and appetite, but euen alſo with natures of farre inferiour condition, as Plants, and Minerals: whereby it ſeemeth, that either the ſoule is not of ſuch excellencie as in truth it is, or elſe that our nature conſiſteth of three ſoules, to which ſeuerall faculties,

culties, and actions are allotted. By deeper conſideration of the nature of the ſoule, this obiection may bee eaſily anſwered. The ſoule, as the ſubſtance thereof is moſt pure, and perfect, and farre off remooued from corruption, ſo it is indued with faculties of like qualitie, pure, immortall and anſwerable to ſo diuine a ſubiect, and carrieth with it, an inſtinct ſcience, gotten neither by precept, nor practiſe, but naturally therewith furniſhed, whereby it is able, with one vniuerſall, and ſimple facultie, to performe ſo many varieties of actions, as the inſtrument, by which it performeth them, carrieth an apt inclination thereto: as the Brayne being an inſtrument of conceit, it therewith conceiueth: the eye to ſee, it ſeeth: the Eare to heare, it heareth: and ſo the inſtruments of ſmelling, and taſt, wanting nothing of their natural diſpoſition, the ſoule ſmelleth with, and diſcerneth taſts: which otherwiſe diſpoſed, it cannot ſhew that ingenerate inſtinct, by outward ſenſes, the facultie yet notwithſtanding remaining intire and vntouched: I ſay the facultie, and not faculties. For if wee plant ſo many faculties in the ſoule, as there bee outward and inward actions performed by vs, it certainely could not bee ſimple, but needes muſt receiue varietie of compoſition, to an-

swere so many faculties, as wee see insensible Creatures, which as they worke diuersly, so haue they diuerse varietie of substance, of which sort among many other in Aloe, Rhubarb, and diuerse simples, that with one part of thir substance, loose, and open, and with the other stop and staie: the same also is sensible in Colewortes and Cabages, and in the substance of shell fishes, whose decoction looseth the bodie, and procureth solublenes: their substance being of a quite contrarie operation, which riseth of a diuerse tempered substance in one nature, compounded of such varietie, whereof as the soule together vniforme, is void, so can it not possesse any varietie of facultie. This if it seeme strange vnto you, considering the diuerse sorts of actions, and the vnlikelinesse of performance of so many, and so diuerse, I will, as I may in a matter so difficult, and aboue the reach of any similitude of visible Creature (except it selfe) only by comparison, make the assertion more plaine. Compare the skill of painting, with the simple and vniforme facultie of the soule: the facultie is simple and one, and yet could *Apelles* therewith vse both the grosse, and the small penfill, hee could draw a line euident to the eye a far off, and so subtile, that scarse might it be discerned nigh at hand: he could apply him-

himselfe by his vniforme facultie, to all the parts of *Venus* beautie: otherwise must it of necessity follow, that so many instruments of painting as he vsed, so many kinds of lines as he could draw, and so many parts as he could counterfeit, the eye, the nose, the mouth, &c. so many sundry faculties of painting had he, which to a man not destitute of the faculty of reason, must needs seeme most absurd. The same appeareth in the Art of Musicke, which being attained vnto, but one facultie, yet is it the same in all the kinds of moods and varietie of tune, and time: although the practise be diuerse. Euen so the soule hath a facultie one, single, and essentiall, notwithstanding so many and sundrie parts are performed in the organicall bodies, as wee daily put in practise: neither is it hereof to bee gathered, that the soule affoordeth no more actions, then there bee instruments: for both her proper actions require none, and the other common with the bodie, by diuerse vsing and applying of the same instrument, are manifold and sundrie, and the more sundrie, the more generall the instrument is, and plyable to diuerse vses: euen so, as the soule, in Organicall actions, vseth one and the selfe-same instrument to changeable Offices, likewise being separated from the bodie, although the fa-

cultie bee one, it also exerciseth of herselfe, without instrument, from one facultie, diuers duties. And thus haue you my opinion touching the actions of the soule, either considered separate, or conioyned with the bodie: and being ioyned therevnto, such as it exerciseth it selfe: or by those Organicall meanes as the bodie affoordeth. It remaineth, next to intreate of the Spirit, and of the bodie, with their seuerall actions. Of such Organes, as the soule vseth for instrumentall actions, some are of substance, and nature most quicke, rare and subtile: other some grosse, slow, and Earthie, more or lesse. The subtile instrument, is the Spirit: which is the most vniuersall instrument of the soule, and imbraceth at full, so farre as bodily vses require, all the vniuersall facultie, where-with the soule is indued, and directeth it, and guideth it, vnto more particular instruments, for more speciall and priuate vses, as to the Eye, to see with, to the Eare to heare, to the Nose to smell, to the Bowels, Stomacke, and Liuer, to nourish, to the heart, to maintaine life: and to other parts, to the end of propagation: this is all performed by the selfe-same, one, and single Spirit. If you demaund whereof this Spirit is made, I take it to bee an effectuall, and pregnant substance, bred

in

in all thinges, at what time the Spirit of the Lord did as it were hatch, and breed out all liuing thinges, out of the Chaos mentioned in Geneſis. Which Chaos, as it was matter of Corporall, and Palpable Subſtance to all things, ſo did it alſo miniſter this liuely Spirit vnto them, diuerſe and ſeuerall, according to the diuerſitie of thoſe ſeedes, which God indued it withall: to ſome more pure, to otherſome more groſſe, according to the excellencie of the creature, and dignitie of the vſes, whereto it is to be employed. From this power of God, ſprang the Spirit of man, as I take it, raiſed from the earth, together with the bodie, whereby it receiued ſuch furniture, and preparation as it becommeth a lodging for ſo noble a geſt. except it may ſeeme more likely, to be infuſed and inſpired, into the bodie with that breath of life, which was the ſoule of man, at what time God had firſt made his corps of the mould of the earth, which I for certaine reaſons here following am mooued to make doubt of. Firſt, although it bee an excellent Creature, and farre exceedeth the groſſe ſubſtance of our bodie, yet is it baſer, then to bee attributed to ſo Diuine a beginning, as from GOD immediately, eſpecially conſidering it hath not onely beginning but periſheth

also: to which condition, nothing that proceedeth from God in such speciall manner, as the soule did, can be subiect vnto. Againe, wee see this Spirit maintained, supported, and nourished by the vse of earthly creatures, and is either plentifull, or scanteth, as it hath want, or abundance of such corporall nourishment. Now to draw the originall offspring of the spirit of man from God, were in a manner to draw from him the spirit of all other things, wherewith that of man is relieued: which can not be accompted to flow from that breathing of God, both seeing the Scripture pronounceth it, as peculiar to the soule of man, and otherwise, should they be not inferiour in that respect, to the soules of men, which by nature are set vnder his feete, and in all respects are farre inferiour vnto him: that I mention not, too nigh approching the maiestie of God: which without impaire thereof, admitteth not so nigh, the accesse of the nature of inferiour creatures, honoring mankind therewith only of all his visible workes. Thus then, as I take it, both the Spirit had his first beginning, & is of such nature as I haue declared, and serueth for these vses. I know commonly there are accounted three spirits: animall, vitall, and naturall: but these are indeed, rather distinctions of diuerse Offices

of

of one Spirit, then diuerſity of nature. For as well might they make as many as there bee ſeuerall parts and offices in the body, which were both falſe, and ſuperfluous. Next enſueth the nature of the bodie, and his ſeueral inſtruments, with their vſes, which my purpoſe is here ſo far to touch, as it concerneth the vnderſtanding of that enſueth of my diſcourſe: leauing the large handling thereof to that moſt excellent hymne of *Galen*. Touching the vſe of the parts: the bodie being of ſubſtance groſſe, and earthly, reſembleth the matter whereof it was made: and is diſtinct into diuerſe members, and diuerſe parts, for ſeuerall vſes required, partelie of nature, and partely of the humaine ſocietie of life: whereupon the braine is the chiefe inſtrument of ſenſe, and motion, which it driueth by the Spirit before mentioned, into all the parts of the bodie, as alſo of thoughtes, and cogitations, perfourmed by common ſenſe, and fantaſie: and ſtoring vp as it were, that which it hath conceaued in the cheſt of memorie: all which the braine it ſelfe with farther communication exerciſeth alone. The heart is the ſeate of life, and of affections, and perturbations, of loue, or heate, like, or diſlike, of ſuch things as fall within compaſſe of ſenſe, either outward, or inward, in effect, or imagination onely.

The

The Liuer the inſtrument of nouriſhment, and groweth, and is ſerued of the ſtomach by appetite of meats and drinks, and of other parts, with luſt of propagation: and as the heart, by arteries conueigheth life to all parts of the bodie: ſo the Liuer, by veines diſtributeth her faculties to euerie member, thereby the body enioying nouriſhment, and increaſe, ſerued with naturall appetite, whereby ech part ſatisfieth it ſelfe with that which thereto is moſt agreable. And theſe actions are bodily performed of the ſoule, by employing that excellent, and catholicke inſtrument of ſpirit, to the mechanical works of the groſſe, and earthy parts of our bodies. Thus then the whole nature of man, being compounded of two extremities, the ſoule, and the bodie: and of the meane of Spirits: the ſoule receiueth no other annoyance by the bodie, then the craftes man by his inſtrument: with no impeach, or impaire of cunning, but an hinderance of exerciſing the excellent parts of his skill: either when the inſtrument is altogether vnapt, and ſerueth for no vſe: or in part only fit, whereby actions, and effects are wrought, much inferiour to the faculty of the worker: and as the inſtrument is of more particular vſe, ſo is the ſoule the leſſe impeached: and as more generall, ſo yet more hindered: both from varietie,

rietie, and perfection of action: as the hart, more then the Liuer: and the Liuer, more then the braine: the ſtomach more then the reſt of the entrayles: and all publicke parts, more then priuate: of which ſort the ſpirit being diſordered, either in temper, or leſſened in quantitie, or entermixed with ſtrange vapours, and Spirits moſt of all worketh annoyance, and diſgraceth the worke, and croſſeth the ſoules abſolut intention, as ſhal more particularly appeare in the proceſſe of my diſcourſe. Which that it may yeeld vnto you full anſwer of ſuch doubts, as may ariſe vnto you, and make queſtion of the truth of this point, I will my ſelfe ſet downe ſuch obiections, as may encounter the credit thereof, and anſwer them, I hope, to your ſatisfying.

CHAP. XI.

Obiections againſt the former ſentence, touching the manner how the ſoule is affected of the bodie: with anſwer thereto.

THE obiections which ſeeme to enforce vpon the body farther power ouer the ſoule, then to withſtand the organicall actions, are ſuch as are taken from the diſpoſition of our bodies, both in health, and in ſickeneſſe. In health wee ſee how the minde altereth in appa-

rance,

rance, not onely in action, but also in facultie: both in that some faculties spring vp, which before were not: and those through occasions of change of the body either more perfect, then otherwise they haue bene, or would be. This appeareth in age, and in diuerse order of dyet, and custome of sensuall and sensible things. Firſt touching age and yeares: wee see in child-hoode, how childish the minde beareth it selfe, in facultie incomparable to that which afterward it sheweth: as the vnderstanding dull: the wit of blunter conceit: memorie slipperie: and iudgement scarse appeareth. The body growing vp, and attaining at length the height of his increase, all these giftes, more and more grow vp therewith: and (euen as the bodie) get a maturitie, and strength, which is the perfection in their kind. Againe the bodie passing the point of his vigor and virilitie of age, turneth all the wits and sage counsels, into more then childish doting: by which alterations and changes, in apparance the mind both suffereth detriments, and againe receiueth greater ability of facultie. Neither is this only brought to passe through processe of years: but also it may seeme that certaine faculties, which before were not, at a season of age, put forth, and aduance themselues, which before gaue no countenance

of

of ſhew: and except wee ſhall make nature keepe idle holy day, in them were not at all: as the faculty of propagation, of all naturall ſorts, one of the chiefeſt: which if we ſay it ſlept, as it were in the mind, or waited a day, it ſhould ſeeme very ridiculous, that nature ſhould be furniſhed ſo many yeares with a facultie, which it ſhould put in practiſe ſo long after: eſpecially conſidering how particular faculties attend onely vpon ſingle and particular vſes, and haue no other employing. If it were not before, then either ſhould the mind bee imperfect at the firſt, wanting ſome part of the furniture, or elſe ſhould it ſeeme to riſe of the temper of the bodie: either of which, attribute more vnto the bodie, then of right therto belongeth: and calleth in queſtion the immortalitie of the ſoule: except you will ſay, it is a facultie whereof the ſoule hath no part, being common with brute beaſts: which carrieth with it theſe abſurdities. Firſt, this faculty muſt needs haue her ſeate, either in ſoule or bodie: if it be not in ſoule, then in bodie: if in bodie, then ſhould the inſtrument poſſeſſe the faculty, which is as one would attribute the facultie of the harmony to the Harp, and the writing to the Pen, and not to the Scriuener: eſteeming the skilfull Harps, and skilfull pens, which are dead inſtruments

and

and haue no beginning of motion in themselues. Now middle subiect is there none, whereto this faculty should fall, except we will vainly, and against reason and Philosophy, admit mo soules then on in our bodies. Againe, to place anie facultie otherwise then of disposition, and aptnes in the bodie, without the soule, were to disturb the vniforme gouernement, and that œconomicall order, whereby our nature is ruled, in placing mo commanders then one. So wee see, how age, and course of times affect the body, not only by alteration of faculty, as it should seeme, but also, by breeding new. Now the order of life, region, and diet, seeme to presse the matter further, and as it were, to turne the mind about, with euery blast of corporall change. We may obserue the nature of mariners, occupied in the Sea surges, who haue their manners not much vnlike framed, tempestuous and stormey: likewise the Villager, who busieth himselfe about his plow, and Cattell only, hath his wits of no higher conceit: Butchers acquainted with slaughter, are accompted thereby to bee of a more cruell disposition, and therefore amongst vs are discharged from Iuries of life and death: these experiences maintaine the quarrell, against the vnmoueable, and vnchangeable faculty of the soule,

whereof

whereof I haue before made mention. How region and aire make demonstration of the same, the comparison of the gentle, and constant ayre of *Asia*, with the sharpe and vnstable of *Europe*, doth declare vnto vs: whereby the *Asians* are milde, and gentle, vnfitte for warre, and giuen to subiection: the *Europians*, naturallie rough, hardie, stearne, right martiall impes, and harder to be subdued, and raunged vnder obedience: and of the same region, such people as inhabite places barren, open, and drye, and subiect to mutability of weather, are more fierce, bolder, sharpe, and obstinate in opinion, then people of contrary habitation. Neither hath diet lesse part in this case of affecting the soule, then the rest: for we see, how the chearefull Fruit of the Vine maketh the heart merrie, and giueth (with moderation vsed) an edge of wit, and quicknesse to the Spirits: and those nourishments that are moyst, grosse, and not firmely compacted, aggrauateth the vnderstanding, and maketh the conceit blunt, and disableth much the faculties of the minde: which a thinner, dryer, and more subtile foode doth entertain. To these obiections may be added, what alteration of mind diuersitie o complexion, and excesse of the foure huf mours, choller, fleume, bloud & melanchol-

do procure, not only to the affections, as ſanguine chereſulneſſe, melancholicke ſadneſſe, fleume heauineſſe, and choler anger: but to the wits, and ſuch faculties as approch nigher to the ſoueraigne parts of our nature, the mind it ſelfe: as choler procureth raſhneſſe, and vnaduiſednes, with mobility and vnſtableneſſe of purpoſe; melancholy contrarily, pertinacie, with aduiſed deliberation; ſanguine ſimplicitie: and fleume flatte fooliſhneſſe: and theſe are, ſo farre as my memory ſerueth me, all that is wonted to bee obiected from the ſtate of our bodies, being in health, againſt the perpetuall, and immoueable tranquillity of our minds, and immortall, vnchangeable, and incorruptible faculties thereof: which in the next Chapter I will ſatisfie with full anſwer. Now a few wordes touching the perturbations, and alterations through ſickneſſe: and ſo wil I ende this Chapter, and in the next proceede to ſeuerall anſwers. I my ſelfe haue obſerued in diuerſe times, not onely perturbation of mind to ariſe by certaine diſeaſes, whereby it fancieth, and reaſoneth diſorderly: but ſome faculties euen amended by the ſame (neither faculties of baſe action) as for the eye, to ſee clearer after an inflammation: and conuulſions to bee helped by agues: & in feuers, the hearing more quicke

then

then before: and the ſwelling more ſubtile: in phrentike perſons, the ſtrength doubled vpon them: but alſo euen apprehenſion more perfect, and memorie amended, and deliuerance of tale more free, and eloquent without compariſon: which are actions of the greateſt organicall practiſes of the minde: in ſuch ſort that I haue knowne children languiſhing of the ſplene, obſtructed, and altered in temper, talke with grauity and wiſdome, ſurpaſſing thoſe tender yeares, and their iudgement carrying a maruelous imitation of the wiſedome of the ancient, hauing after a ſorte attained that by diſeaſe, which other haue by courſe of yeares: whereon I take it, the prouerbe ariſeth, that they bee of ſhort life, who are of wit ſo pregnant: becauſe their bodies doe receiue by nature ſo ſpeedie a ripeneſſe, as thereby age is haſtened, through a certaine temper of their bodies, eyther in the whole, or in ſome animall part. Which ripeneſſe as in other creatures, it eaſily yeeldeth to rottenneſſe, ſo in our nature that ſpeedie maturitie haſteneth to declination, and ſooner decayeth. If you will deſcend into the conſideration of the effectes of poyſons in our natures, as of Henbane, Coriander, Hemlocke, Nightſhade, and ſuch like, they will giue greater euidence vnto that which

theſe obiections import: by which the mind ſeemeth greatly to be altered, and quite put beſide the reaſonable vſe of her ingenerate faculties, during the force of the poyſons: which being maiſtered, or at leaſt rebated, by conuenient remedies, it recouereth thoſe gifts, whereof it was in danger to ſuffer wracke before. And if it be true which *Plato* affirmeth, that Commonwealthes alter by change of Muſicke, what ſtableneſſe ſhall we account in the mind, which is in this ſort ſubiect to euery blaſt of change? Thus for your full ſatisfying, I haue called to minde ſuch obiections as doe chiefely giue checke vnto that, which I haue propounded touching the paſſions which the bodie chargeth the ſoule with: now ſhall you vnderſtand the ſolution, and clearing of theſe doubts.

Chap. XII.

The anſwere to the former obiections, and of the ſimple faculties of the ſoule, and onely organicall of ſpirit, and bodie.

These doubts before mentioned, I will anſwere in ſuch order as they were in the former Chapter obiected, beginning with thoſe alterations, which the ſoule ſeemeth to ſuſtaine from the bodie, while it enioyeth health, and good ſtate of all his parts:

of

of which ſort age and yeares firſt inferre a-
gainſt vs. For the generall anſwere whereof,
as alſo for the reſt, we are to hold two points
as infallible, before mentioned. The one, is
the ſimple faculti e of the minde: and the o-
ther, the organicall vſe onely of the bodie
and ſpirit: which two grounds, before I en-
ter into the particular diſciphering of the
obiections, I will firſt eſtabliſh by reaſon,
and then apply them to the particular ſolu-
tion of that which hath beene obiected.
Firſt, the ſimplicitie of the nature of the ſoule
more ſimple then the heauens, argueth vni-
tie of facultie: ſeeing all ſimple thinges
by nature reiect mixture and compoſition,
and whatſoeuer tendeth to pluralitie. For,
whatſoeuer is more, is diuerſe: diuerſitie
ſimple things embrace not, neither doth di-
uerſitie of nature admit ſo nigh copulation,
as to ſettle themſelues in the ſelfe ſame ſim-
ple and vniforme ſubiect: which if they re-
fuſe to doe, what ſhall we iudge then of will,
and appetite repugnant to reaſon: and will
ſometime at variance with animall appetite?
How can theſe ſo contrarie faculties con-
curre in one ſingle nature? That ſimple
things receiue neyther contrarietie, nor di-
uerſitie, the conſideration of the whole
ſort of diſſentanie, and diſagreeing things,
will make the matter manifeſt. All of that

kind are eyther ſuch as wee call diuerſe, or oppoſite: diuerſe, whoſe diſagreement is moſt gentle, haue notwithſtanding ſuch ſtriſe, that they meete not in the ſelfe ſame ſubiect at any time; as beautie and wiſedome, riches, and honeſtie, which haue their diuers roomes in the ſame generall nature, and doe not one farther encounter the other. The other haue one ſingle ſubiect, if they be of accidentarie natures, or qualities, and there one excelleth the other, enduring no ſocietie: as vertue, vice, liberalitie, couetouſnes, and prodigalitie, blacke, blew, yellow, and greene: light, darkneſſe, &c. And theſe are at perpetuall warre, and admit no truce-day, no not for a minute, and ſo, becauſe they will needs poſſeſſe the ſame place, expell each other, and are in Logick termed, Oppoſites. Now then whatſoeuer the ſoule ſimple, indiuiduall, and without mixture or compoſition, giueth entertainement of diſagreeing natures, muſt of neceſſitie fall into one of theſe: that is, to the oppoſite or diuerſe. The oppoſite require their owne times, and will not accord in the ſame ſubiect at once, except you will account Relatiues of a milder diſpoſition, and more ſociable then their fellowes, which notwithſtanding by the diuerſe reſpect, are as farre diſioyned as the reſt. Now then, if we hold

that

that the minde hath diuerſe faculties, then of neceſſity muſt there be in the ſame minde diuerſitie of ſubiect: which if there be, then is the ſimplicitie thereof turned into multiplicity of ſubſtance, and compoſition of natare: a diſpoſition contrary both to the manner of the beginning of the ſoule voide of mixture, and that immortall perpetuitie, wherewith it is indued. Peraduenture it may ſeeme ſtrange, and repugnant to the nature of things diuerſe, to diſſeuer them of ſubiect, ſeeing ſoftneſſe and whiteneſſe, white and heate, and ſuch like, being diuers, enter into the ſame ſubiect: as in ſnow, the one and the other in molten Lead, or hot yron: which doubt, becauſe it ſerueth for proofe of this vnity of faculty, I will lay open, and make plaine vnto you. Of all things ſubiect to corruption, the elements are moſt ſimple, which being diuerſly mixed yeeld the varietie wee ſee of all compound things vnder heauen. Theſe haue each of them, but one quality: fire hote, ayre moiſt, earth dry, and water cold. If they ſhould haue twaine, then muſt they needs eyther intercõmunicate, or two qualities concurre with the firſt matter. Intercommunication is there none: for then ſhould they not bee the element of other things, ſeeing they ſhould be elements one of each other: two

qualities make superfluities in the mixed, which nature eschueth in all her worke: the superfluitie would bee heerein, that there should in the compound be found a drineſſe of fire, and the like of earth: a coldneſſe of the earth, and the like of water: and ſo in the heat of fire, and ayre: which were more then need, ſeeing ſuch qualities are ſufficiently imparted to the compound by one. Now if the elements which after a ſort receiue compoſition of a groſſe matter and forme, doe admit no diuers qualitie, much leſſe doth the minde of a more pure beginning, and ſimple ſubſtance, reiect the ſame. But how then commeth it to paſſe, that the Cole is blacke and hard, and Chalk hard and white, in the ſame part throughout, if diuerſities ſettle no nigher together? Yea very well notwithſtanding. For compounded things, though they make one nature, yet are they not by reaſon of compoſitions in all parts alike, neither are the elements ſo confuſed in the mixture, but in all parts they may bee found diſtinct by their qualities ſimple or compound: which qualities, although they bee commonly attributed to the whole, yet properly and chiefly, belong they to the elements whereof the whole conſiſteth: ſo that in the one nature, diuerſitie of ſubiect is to be conſidered. Example ſhall make it

plaine:

plaine: the heat of Pepper riſeth of the fierie element: the drineſſe and ſoliditie, of ſubſtance which it hath of the earthie. In Rhubarb the purging vertue riſeth of the ſubtle ſubſtance, and the ſtrengthning facultie of the groſſe and earthie. Chalke is white of the aiery moyſture which it is endued with, and hath his hardneſſe of a earthie drineſſe. The Roſe, her redneſſe of a certaine temper of ſingle moiſtneſſe, concocted with heate: and her ſmell of an aiery moiſtneſſe mixed with an earthly drineſſe, attenuated with heat, and vertue of the fierie element. So we ſee diuerſe things, which ſeeme to fall into one vniuerſall nature or ſubiect, the matter being more narrowly vined, betake them to their owne ſubiect, proper and peculiar vnto themſelues, and onely by communicating their ſubſtance with the whole, endue it alſo with like qualities. But you will ſay: if the elements haue but one qualitie (which firſt was affirmed to the maintenance of ſingle facultie) then is not the element of fire drie, nor of water moiſt, nor of ayre warme. True: neither are they of their owne natures ſuch: but that which is in fire beſide the heate, is onely an abſence of moiſtneſſe; in the earth accounted cold is an abſence only of heat: in the reſt likewiſe, and not an ingenerate quality: more then heauen

may be said to bee moyst, because it is not drie or hote, because it is not cold: which indifferently refuseth all such kinde of quality. Now an absence of one quality, is not straightway in inferring of the other: but only in priuants, whereof the one is a meere absence, and of that contrary onely, which naturally should be present: as blindnesse is not rightly said of a stone, though it see not at any time. In the elementary qualities, it is not so: but they are all qualities importing a presence: because they, adioyned to the first matter of things, are the only formes of elements. Now absence formeth nothing, and priuantes are alwaies contrary to the forme and nature: It appeareth then, that elements which are lesse simple then the souls of men, are endued but with one faculty, and that diuerse things require a diuerse peculiar seate, which being taken vp in such natures as will abide mixture, seeme as though they were of the whole mixed, when as but after a sort onely they are so to be accounted. These two points being sufficiently proued, establish euidently the simple and vniforme faculties of the soule: For heereby it is most manifest, that by reason of the simple nature thereof it cannot beare any mixture, or be support of diuerse things: neyther that diuerse will so neighbour together, as

to

to dwell in one indiuiduall ſubiect. Then ſeeing that they which of all the diſagreers leaſt diſagree, will not ſo nighly be linked: neyther can any diuerſity of faculty in the minde, in a nature ſo ſimple, and impartible, be coupled together, where there is no diſagreement of ſubſtance, nor diſſent of mixture, but euery part like the whole, and each like other. Againe theſe pluralities being eſſentiall, can be but one: ſeeing eſſence is not many, and nature, alwaies farre vnlike the ſword of Delphos, which ſerued for diuerſe vſes, euer imployeth one to one, and not to many: otherwiſe want ſhould enforce her, which (ſhe abounding with ſufficiency) refuſeth in all her actions. Moreouer being in euery part like it ſelfe, and each part like other, no diſſimilitude can ariſe by diſtinction of faculty. Accidentall if they be, then is the minde in danger of looſing all faculty, which it cannot doe, ſeeing it is ſubiect to no force, but of God himſelfe that made it. Now whatſoeuer naturall faculty in any thing fadeth, it is by reaſon the thing firſt fadeth which enioyeth that faculty, elſe would they alwaies continue: wherefore the minde being euerlaſting, and exempt from change and corruption, her faculty is alſo eſſentiall, and of like perpetuity. I neede not yeelde reaſon why contrary

trarie faculties, or such as we call desperates in Logicke, can haue no roome in a nature so simple as the soule is, both in respect of the repugnance within themselues, and vnitie of the subiect, seeing such as are diuerse onely refuse that cohabitation and neighbourhood. Thus much shall suffice to proue the simple facultie of the soule. It followeth to proue the spirit and body to bee wholly organicall: by organicall I meane a disposition and aptnesse onely, without any free worke or action, otherwise then at the minds commandement: else should there be moe beginnings and causes of action then one, in one nature: which popularitie of administration nature will none of, nor yet with any holygarcicall or mixt, but commandeth onely by one soueraignty: the rest being vassals at the becke of the Soueraigne commander. The kinds of instruments are of two sorts: the one dead in it selfe, and destitute of all motion: as a saw before it be moued of the workman, and a ship before it be stirred with wind, and hoised of saile: the other sort is liuely, and carrieth in it selfe aptnesse, & disposition of motion: as the hound to hunt with, and the hauke to fowle with, both carried with hope of prey: the hand to moue at our pleasure, and to vse any other kind of instrument or toole. The second sort

ſort of theſe twaine, is alſo to be diſtinguiſhed in twaine, whereof the one obtaineth power in it ſelfe, and requireth direction only, as as the beaſt, and fowle aboue mentioned: and the other not only direction, but impulſion, onely from an inward vertue, and forcible power: as the motion of the hand, and the varietie of the hand-actions do moſt euidently declare. Of theſe three kinds of inſtruments, I place the ſpirit and bodie both to the mind, as the Saw or Axe in the workmans hand, or to the Lute touched of the Muſitian (according to the ſundrie qualities and conditions of the inſtrument of the bodie) in the third ſort, but ſo, as the ſpirit in compariſon of the bodie, fareth as the hand to the dead inſtruments. Of the firſt ſort they are not, becauſe they partake of life: of the ſecond they may not be, becauſe of themſelues they haue no impulſion, as it appeareth euidently in Animal and voluntarie actions, (although more obſcurely to be ſeene) in ſuch as be called naturall. For the ſpirit being eyther withdrawne from the outward parts by vehement paſſion of griefe, or ouer prodigally ſcattered by ioy, or waſted by paine, the outward parts not onely faile in their ſenſe and motion, but euen nouriſhment, and groweth thereby are hindered: and contrarily, though the ſpirit

be

be present, except the part bee also well disposed, not onely feeling is impaired, and such actions as require sense and motion, but also concoction and nourishment. Againe, the spirit it selfe without impulsion of minde lyeth idle in the body. This appeareth in animall actions more plainly: as the mind imploying vehemently the spirit an other way, we neyther see that is set before our eyes, nor heare, nor feele that which otherwise with delight or displeasure would vehemently affect vs. In naturall actions and parts, it is more obscure: eyther because the spirit cannot be altogether so separated by the order of nature, being rooted so in the part, or because the very presence of the soule in an organicall body, without further faculty or action, carryeth the life withall, and is not subiect to arbitrement and wil. As the royall estate of a Prince, moueth silence, reuerence, and expectation, although there be no charge, or commandement thereof giuen, nor such purpose of presence: so life lieth rather in the essence or substance of the soule, giuing it to a fit organed body, rather then by any such faculty resident therin, except wee may thinke that lesse portion of spirit serueth for life onely, then for life, sense and motion, and so the parts, contented with the smaller prouision thereof, are

enter-

entertained with life, though ſenſe and mouing require more plenty. But howſoeuer this be obſcure in naturall actions, the mind tranſporting the ſpirits an other way by ſodaine conceit, ſtudy or paſſion, yet moſt certaine it is, if it hold on long, and releaſe not, the nouriſhment will alſo fayle, the increaſe of the body diminiſh, and the flower of beauty fade, and finally death take his fatall hold: which commeth to paſſe, not only by expence of ſpirit, but by leauing deſtitute the parts, whereby declining to decay, they become at length vnmeet for the entertainment of ſo noble an inhabitant, as is the ſoule, of ſtocke diuine, of immortall perpetuitie, and exempt from all corruption. Then ſeeing neyther body, nor ſpirit are admitted in the firſt, or ſecond ſort of inſtruments, they fall to the third kind, which being liuely, or at the leaſt apt for life, require direction, and alſo forrain impulſion: forraine, in reſpect of themſelues, deſtitute of faculty, otherwiſe then diſpoſition; but inward and domeſticall, in that it proceedeth from a naturall power, (reſident in theſe corporall members) which wee call the ſoule: not working with engines, by a force voyd of skill and cunning in it ſelfe, and by a motion giuen by deuiſe of the Mechaniſt, but farre otherwiſe indued with ſcience, and [illegible]

ſe

seſſed of the mouer: as if *Architas* had beene himselfe within his flying Doues, and *Vulcane* within his walking stooles, and the moouing engine as it were animated with the minde of the worker, therein excelling farre all industrie of art. For heere the naturall *Apelles* painteth as well within as without, and *Phydias* is no leſſe curious in poliſhing the entrailes, and parts withholden from the view, then in garniſhing the outward apparance, and ſhew of his frame: and which is yet more, heere the crafts-man entreth himſelfe into all parts of the worke, and neuer would relinquiſh the ſame. Although we place the ſpirit and bodie in the third kinde of inſtruments, yet is there great oddes betwixt theſe two. For the ſpirit anſwereth at full all the organicall actions of the ſoule, and hath in it diſtinction of members: the bodie is of more particular vſes, compounded of ſundrie parts, each of them framed of peculiar duties, as the minde and ſpirit emploieth them. The ſpirit is quick, nimble, and of maruellous celeritie of motion, the bodie ſlow, dull, and giuen to reſt of it ſelfe: the ſpirit the verie hand of the ſoule, the bodie and bodily members like Flailes, Sawes, or Axes in the hand of him that vſeth them. For as we ſee God hath giuen vs reaſon for all particular faculties, and hand for all inſtruments

ſtruments of pleaſure, of neceſſitie, of offence, of defence, that thereby, although man be borne without couering, without teeth, without hoafe or horne, onely with tender nailes, and thoſe neyther in faſhion, nor temper fit for fight: yet hee clotheth himſelfe, both againſt the tempeſt warme, againſt force of weapon with coat of ſteele, and maketh vnto himſelfe weapons of warre, no tuſh, no horne, no hooſe, no ſhout of Elephant in force comparable thereunto: ſo the ſpirits of our bodies, and this hand of our ſoules, though it be but one, yet handleth it all the inſtruments of our bodie: and it being light, ſubtle, and yeelding, yet forceth it the heauieſt and groſſeſt, and hardeſt parts of our bodies, chewing with the teeth, and ſtriking with the fiſt, & beating downe with the thruſt of ſhoulder, the reſiſtance of that which ſtandeth firme: and containing alone the force of all the members, ſeeth with the eye, heareth with the eares, vnderſtandeth organically with the braine, diſtributeth life with the heart, and nouriſhment with the liuer, and whatſoeuer other bodily action is practiſed. This hand is applied to the groſſe inſtrument, and the effect brought to paſſe, yet not abſolutely of it ſelfe, but by impulſion of the minde, which is placed the only agent, abſolute and ſoueraigne,

not

not only in reſpect of commanding, but alſo of faculty and execution. This place then beareth the ſpirits among the inſtruments: as the ſoule is one, and indeed with one only faculty, ſo the ſpirit is alſo one, and embraceth that one faculty, and diſtributeth it among the corporall members, as euery one according to his diuers temper or frame, or both ioyntly together, is meete this way or that way to bee employed, yet ſo that by degrees, and diuers diſpenſations, it is communicated from the Prouinciall and chiefe parts with the reſt. As firſt life and vitall ſpirit, from the heart to the reſt by Arteries: nouriſhment and growth, from the Liuer by veines: ſenſe and motion, from the braine by nerues: not confuſedly, and by equall portions adminiſtred to all alike, but by ſuch Geometricall proportion as iuſtice requireth, and is neceſſary for the office of euery part. Thus you ſee what nature the ſpirit is of, and to what vſe it ſerueth in our nature, and of what ſort of inſtrument it is to be accounted. The corporall part and members, becauſe their ſeruices be many, are diſtinct into diuerſity of ſhapes and tempers, to anſwere all turnes, wherof ſome be more general, and beare as it were office ouer the reſt, as the heart is moſt generall, & extendeth it ſelfe to all the parts,

with

with this prerogatiue aboue the liuer : that a part may liue for a time, and not be nouriſhed, neither yet can any part be nouriſhed without life. This rule it exerciſeth by the Miniſterie of his Arteries extended in branches throughout the bodie, and ſcattering the Spirit of life throughout. Next the heart in vſe and Office towardes other members the Liuer obtaineth the ſecond place : by whoſe vertue through the operation of the ſoule, and that ſpirituall hand, nouriſhment, and preparation of aliment is performed in all the parts, vpon whom attendeth the ſtomacke and the reſt of the intrals vnder the Midriffe. The third place is allotted to the braine, which by his ſenſe and motion guideth, and directeth the parts maintained with life and nouriſhment : his ſenſe is of two ſorts, and ſo his motion, both inward, and outward. The inward ſenſe, thinketh, imagineth, and remembreth, and is practiſed with that peculiar temper and frame which the Braine hath proper, as alſo his internall motion not much vnlike the panting of the heart. The outward ſenſe and motion of ſinewes is deriued from it into all parts that require ſenſe or mouing. The other parts ſubiect to theſe three principall and their Miniſters ſerue their owne turnes onely, and are of priuate condition, except the

soule commaund a voluntary, or mixed action: as to walke, to goe, &c. or to take breath, giue passage of stoole, or vrine.

Chap. XIII.

How the soule by one simple facultie performeth so many and diuers actions.

Thvs haue you these parts, and Organicall vses distinct: and if it seeme yet difficult vnto you, to conceiue, how one simple facultie can discharge such multiplicitie of actions, weigh with me a little, by a comparison of similitude, the truth of this point, and accordingly accept it. We see it euident in Automaticall instruments; as Clockes, Watches, and Larums, how one right and straight motion, through the aptnesse of the first wheele, not only causeth circular motion in the same, but in diuers others also: and not only so, but distinct in pace, and time of motion: some wheeles passing swifter then other some, by diuerse rases: now to these deuises, some other instrument added, as Hammer and Bell, not only another right motion springeth thereof, as the stroke of the Hammer, but sound oft repeated, and deliuered at certaine times by equall pauses, and that either larum or houres according as the

the parts of the Clocke are framed. To these if yet moreouer a directorie hand be added; this first, and simple, and right motion, by weight or straine, shall seeme not only to be Author of deliberate sound, and to counterfeit voice, but also to point with the finger as much as it hath declared by sound. Besides these wee see yet a third motion with reciprocation in the ballance of the Clocke. So many actions diuerse in kinde rise from one simple first motion, by reason of varietie of ioynts in one Engine. If to these you adde what wit can deuise, you may find all the motion of Heauen with his Planets counterfeited, in a small model, with distinction of time and season, as in the course of the heauenly bodies. And this appeareth in such sort as carry their motion within themselues. In Water-works I haue seene a Mill driuen with the winde, which hath both serued for Grist, and auoiding of Riuers of water out of drowned fens and marishes, which to an American ignorant of the deuise, would seeme to be wrought by a finely action of euery part, and not by such a generall mouer as the wind is, which bloweth direct, and followeth not by circular motion of the Mill-saile. Now if this bee brought to passe in artificiall practises, and the varietie of action infer not so many faculties, but meere

disposition of the instruments: let the similitude serue to illustrate that vnto you, whereto the reasons before alleadged, may with more force of proofe induce you. If yet you be not satisfied (for Melancholicke persons are for the most part doubtfull and least assured) and although ye acknowledge the truth hereof in Organicall actions, yet in these as require no instrument, iudge otherwise, that scruple also by a similitude I will take away, and make it plaine vnto you, referring you for strength of reason to that which hath been aforesaid. Before, I shewed the varietie of action, to spring of diuersitie of instrument: now, where there is no instrument, what diuersitie (say you) can there bee? and yet to giue but one action to the soule, were to depriue it of many goodly exercises, whereby it apprehendeth the Creatour, thankfully acknowledgeth his goodnesse, and directeth it selfe to his honour, besides those Spiritual Offices, which the soules departed out of this life, in loue performe to each other, with that knowledge of Eternall things? If you require reason of proofe, the simplicitie of the soule, and the nature of diuerse things will make answere: if of illustration and comparison of similitude, then consider how with one view, a man beholdeth both top, and bottome of height

and

and both endes of length at once, the ſituation of the thing being conuenient thereunto: yet are there neither diuerſe faculties, nor diuerſe inſtruments: the Sunne both ripeneth and withereth, and with an influence it bringeth forth Metals, Trees, Hearbs, and whatſoeuer ſpringeth from the Earth; ſomethinges it ſoftneth, and other ſome it hardneth: other ſome it maketh ſweet, and other ſome bitter: an Hammer driueth in, and driueth out, it looſneth and faſtneth, it maketh and marreth, not with diuerſitie of facultie, keeping the ſame waight, temper, and faſhion it had before, but onely diuerſly applyed, and vſed vpon diuerſe matters: ſo many vſes ariſe of one inſtrument. Moreouer, if a man were double fronted (as the Poets haue fained *Ianus*) and the inſtruments diſpoſed thereafter, the ſame facultie of ſight would addreſſe it ſelfe to ſee both before and behind at one inſtant, which now it doth by turning. As theſe actions of ſo ſundrie ſorts require no diuerſe facultie, but change of ſubiect, and altered application: ſo the mind, in action wonderfull, and next vnto the Supreame Maieſtie of God, and by a peculiar manner proceeding from himſelfe, as the things are ſubiect vnto the apprehenſiō, and action thereof: ſo the ſame facultie varieth not by nature, but by vſe onely, or di-

uersitie of those things whereto it applyeth it selfe: as the same facultie applyed to differing things, discerneth, to things past, remembreth: to things future, foresceth: of present things determineth: and that which the eye doth by turning of the head, beholding before, behind, and on each side, that doth the minde freely at once (not being hindered, nor restrained by Corporal instrument) in iudging, remembring, foreseeing, according as the things present themselues vnto the consideration thereof. For place more then one, and where will you stay, and how will you number them? and why are there not as well threescore, as three? If you measure them by kinds of actions, they are indefinite, and almost infinite, and cannot beare any certaine rate in our natures: seeing such as are voluntary, rise vpon occasions, and necessitie vncertaine: and naturall are diuerse in euery seuerall part, and so according to their number are multiplied, and of them sundrie actions being performed, as to attract, to concoct, to retaine, to expell, to assimilate, agglutinate, &c. not generally, but the peculiar and proper nourishment, the number would fill vp *Eraſtoſthenes* Siue to count them all. Wherefore to conclude this argument, and to leaue you resolued in this point, let the facultie be one, and pluralitie in

in application, vse, and diuersitie of those things, where about it was conuersant: otherwise the minde shalbee distracted into parts, which is whole in euery part: and admit mixture, which is most simple: and become subiect to diuerse qualities, which are distinct in nature, and communicated by mixture of substances whereto they belong, and not confused together in one against nature. Thus you haue mine opinion touching these three parts, of soule, of Spirit, and body, with their peculiar actions, and how euerie one is seuerally brought to passe: which I thought necessary first to make plaine, before I entred into particular answere to the former obiections, as the ground of the solution, and rule, whereto the particular answeres are to bee squared. So then I take generally the soule to be affected of the bodie and Spirit, as the instrument hindreth the worke of the Artificer, which is not by altering his skill, or diminishing his cunning, but by depraying the action through vntowardnesse of toole, and fault of instrument. This in the Chapter following, I will particularly apply to the former obiection.

Chap. XIIII.

The particular answere to the obiections made in the 11. Chapter.

As for those faculties which age seemeth not only to alter, but also to breed, they are altogether Organicall, and are not of this or that sort: or appeare not, because, the facultie suffereth violence or wanteth, but because the instruments as yet lacked such disposition, as the soule requireth, being altogether vnapt, or else, although faulty in part, yet imployed as they may bee: whereupon the actions become imperfect. As the Braine in a child new-borne, ouer-charged with humidity, causeth discretion of sensible obiects for fortie dayes, as saith *Hippocrates* and *Aristotle*, to be so dull, that they feele not, though they bee rubbed, neither laugh they, though they be tickled, as afterward they doe both, and take pleasure in the one, and as weebee affected after a mixt sort in the other: which obscuritie of sense, ioyned with want of experience of sensible things, and comparing of their euents with want of exercise, is the chiefe cause of that simplicitie of children in affaires of this life, wherein prudence

is

is moſt conuerſant. For better conceiuing of which point, you are to vnderſtand, or call to minde, how the ſoule hath certaine principles of knowledge ingenerate, called *Criteria* of the *Greekes*, and certaine taken from obſeruation of ſenſible thinges, and from thē framed, agreeably to thoſe grounded principles and ingenerate knowledge of the ſoule. Theſe *Criteria* diſcerne betwixt good and badde, trueth and falſhood, and are euer firme, and certaine in themſelues, and are abuſed only by the imperfection of ſuch inſtruments, by which the diſcretion and report of outward obiects doe paſſe. From this do ſpring three ſeuerall actions, whereby the whole courſe of reaſon is made perfect. Firſt, that which the *Greeks* call *Sinteſis*, the ground, whereupon the practiſe of reaſon conſiſteth, anſwering the propoſition in a ſillogiſme: the conſcience, applying, the aſſumption: and of them both, the third, a certaine trueth concluded. Theſe parts, the ſoule doth without inſtrument of body, and neuer faileth therein, ſo farre as the naturall principles leade or outward obiects be ſincerely taken, and truly reported to the minds conſideration. From the practiſes of theſe ingenerate, & infallible grounds riſe all the knowledge of outward things, & humane ſciences: and as a rule being but one

one ruleth equally gold, timber, and ſtone, and the ballance peaſeth all kind of waighty things alike, ſo theſe applied to practiſes of life, and worldly buſineſſe, haue ingendred prudence, and circumſpection: in the conuerſation of men, and manner of behauiour, the mortall vertues: in the perfection of voluntarie actions, diuerſe Artes and ſciences, and aboue all, diſpoſeth it ſelfe to the worſhip and adoration of God, in ſome one ſort or other: the right manner whereof depending vpon his expreſſe Oracles, and operation of his ſpirit aboue nature, the want heereof hath cauſed ſo many rites, and ſundry ſuperſtitions as are, and haue beene accompted religion in the world, the humaine ſenſe being neither able to deliuer myſteries of ſuch diuine quality vnto the mind, and thoſe groundes and rules being feebled, and crooked in that kinde, by the degenerate ſtate of our firſt parents. So then that wherein children ſeeme to faile through age in reaſon, is not that the faculty is vnripe, or to ſeeke: but becauſe the exerciſe thereof through neceſſity of life, is imployed in ſuch things, as ſenſe not being before acquainted with, maketh offer thereof to the mindes iudgement confuſed, and deliuereth one thing for an other, or the ſame not ſincerely: ſo the fault is in organicall action, and not

in

in ingenerate faculty, which organe hath not yet the full disposition of all his parts, or mistaketh for want of experience, that which it reporteth: according to which the minde pronounceth, directed by her ingenerate sciences which both are manifest in tender yeares: whose braines are so soken, and drowned with naturall moisture, that in them the animal instrumẽts are most feeble, especially such as require vse of the braine it selfe, the moistest part of all the body, the other actions which stand of a passiue disposition (as outward sense) being little or nothing thereby hindered. This appeareth plainely in those things which children doe distinctly comprehend, which their ingenerate science, essentiall to the minde, doth clearely, and perfectly conceiue and iudge, as the ancient: as a child knowing the heat of fire, will as readily iudge of the perill, as the wisest Senatour of the inroad of a borderer; or the politique Captaine, of the vnquall encounter with his enemy, by place, occasion of time, or what opportunity soeuer, and hauing felt the heate thereof, will as presently iudge the sentence false, affirmeth it could, as the sharpest witted Philosopher, the most captious argument, and subtilest Sorites of Stilpo. Moreouer wee daily see in children a Preludium as it were,

and

and draught of the graueſt actions, that in earneſt do afterward fall out in our life, only the thing altered wherein the minde is occupied. For they will both counterfet the wiſe counſeller, and the valiant Captaine: the Maieſty of a Prince, and duty of homage and ſubiection; and giue ſignification for the moſt part of that hope in their youth, as a modell, whereof age afterward maketh full proofe: which as it appeareth in all, ſo moſt notably in the worthy *Cyrus*, of whoſe education *Xenophon* writeth. Now it alſo appeareth in children (as their organicall parts are tempered) more quickly, to apprehend euen thoſe childiſh matters wherewith they buſie themſelues, or they therewith more or leſſe acquainted: which both concurred in *Cyrus*: his body being as it ſhould ſeeme of excellent temper, and himſelfe, ſonne of a King, at thoſe dayes the great maiſter of the world. As for his education, it was nothing elſe, but an acquainting of his minde with thoſe excellent parts of a Prince, which afterward being at full hability of inſtrument, he put in practiſe, as his gouernement required. This called *Plato* a remembrance only, and calling to minde againe of thoſe things, which the ſoule, by being plunged in this gulfe of the body, had forgotten: which I ſo farre otherwiſe count of, as neither do I hold

hold that the ſoule had euer before any knowledge of theſe outward thinges, and ſuch whereof the ſenſes be motions, neither being ſeparated from this corporall ſociety, ſhall haue any knowledge, or remembrance of hereafter, at leaſt in this manner, but only is conuerſant in thoſe exerciſes which require no bodely organ, till the reſurrection, when ioyned to the body againe, as after a ſleepe, it recondeth with a freſh memory what it hath done good or euill, with conſcience excuſing or accuſing: becauſe they riſe of ſenſe, and ſenſible obiects, & haue no farther vſe then in humaine ſociety, which ſuch actions do vphold: neither carrieth it away more then it brought, as whereto nothing can be added. That then, which generally I anſwered, touching organicall practiſes peculiar to bodie and Spirit, the ſame do I apply particularly to the obiection from age, and ſuch diſcretion as it bringeth with it, euen that all ſuch actions depend vpon inſtrument, whereunto that fault whatſoeuer is to be aſcribed, and not vnto any faculty of the minde, (which neuer ſuffereth increaſe nor decreaſe, or any other kind of alteration,) or elſe vnto want of experience, and exerciſe of thoſe things, which greater yeeres medle with: wherein the ſenſes both externall, and internall, by vſe being perfect

like

like as a true looking glasse representeth the countenance to the eie, in all points as nature hath framed it, so offer they the relation true and distinct from sensible things: whereof the minde deliuereth resolution and sentence, willeth good things, and refuseth the contrary, whatsoeuer it seemeth to do otherwise, through the inordinate instruments, the seates of vnruly appetite, and disorderly affection, farre different from that which the minde it selfe willeth entirely, free from all perturbation. That which I haue answered concerning the animall actions, fitteth also the obiection of propagation: for such parts haue not as yet their naturall disposition thereunto: neither doth the animall parts make such discretion in Male and female, whereof that appetite ariseth, although the sight and countenance and person of eche party be all one: neither is any faculty idle at any time, (the instruments only of sense and motion take refreshing by rest) especially so many yeares: which must needs ensue, if it were a faculty distinct, and not rather according to the aptnes of instrument, a peculiar exercise only. For nature employeth all to the vttermost and giueth neuer ouer, except it be more chearefully and strongly to lay hand to the work againe, which to propagation needeth

not,

not, no vſe hauing bene thereof at all before. If you ſay it riſeth of no internall conceit, take this withall, that the conceit is taken from an externall obiect, together with a diſpoſed part thereunto, which ſo ſoone as it is perfected to the vſe, the minde being alwayes occupied, and in continuall motion, employeth that alſo whereunto naturally it is bent. The obiection riſing from cuſtome of life in Saylers, Butchers, and Ploughmen, receiueth the ſame anſwer. For their inſtruments of action through continuall practiſe of ſuch artes, maketh the in common ſenſe, imagination, and affection, to deliuer things vnto the minde after an impure ſort, alwaies ſauouring of their ordinarie trade of life. This is that putteth of Butchers from iuries, and iudgements of life and death amongſt men: who although they know there is difference betwixt man and Beaſt, the cauſe of the one and the vſe of the other, the giltleſſe priſoner, and the innocent Lamb, yet they being accuſtomed with ſlaughter, the difference is not ſo ſincerely taken, and the affection not indifferent in ſuch a caſe: and therefore from ſuch capitall cauſes they are remoued. The Mariner, as the *Europians* are more rough, bold, hardie, inconſtant, then the *Aſians*, through inconſtancie of the aire, and tempeſtuouſneſſe of the regions:

ſo

so the vncertaintie of the weather, and stormie Seas with custome of danger, maketh them more rough, bolde, and hasty, then they which be of other trade of life, and their businesse on firme land: euery action in respect & comparison of due consideration, is either winde, tide, or tempest, the ancher, saile, or sterne: euerie displeasure a storme, and euery contentment a calme: euen as a man that hath trauelled all the day on horse-backe, or sayled on the Sea, though hee be laid on his bed, yet keepeth an imagination of trauell still: his body faring after a sort, as though it were on horse-backe, or yet embarked, iudgeth not so rightly of rest, by reason of the former inured trauell: so these men through their kind of life, either by false representations of such obiects, or imperfect and mixed report, offer things to the mind, otherwise then they are indeed, and receiue iudgement of them thereafter: whereto their affections answering, they take things in farre other part, then they should, or the nature of the cause requireth. Now the region or habitation being as it were aparant vnto vs, ministring breath and foode, no maruell if our bodies be affected thereafter, and so the actions varie (as the childe of the parents in one sorte or other carrieth the semblance) the faculty being all one,

one, and keeping the ſame ſtate, while the inſtruments ſtand to ſuch hazard, as outward things, either by region, diet, cuſtome of life, or elſe whatſoeuer doth threaten and bring vpon vs. Moſt of all hath region this force, not onely in that we feede as the ſoyle affordeth, but becauſe the aire whereof the Spirits of our bodies are repaired, beſides that which riſeth of the internall ſpirit of aliment, is continually drunke in vs, and paſſeth into all the ſecrets of our intrailes, ſtirreth our humours, and diuerſly affecteth all our organicall parts: as the aire and ſoile, drie, open, and barren, maketh the bodies firme, hard, and compact, and the ſpirits pure and ſubtile, whereby what action ſoeuer is to be performed of them, is more quicke, nimble, and prompt, eſpecially if nouriſhment be proportional, then of people of contrary habitation. Of all the former obiections, the humors of our bodies ſeeme moſt to vrge, and chalenge intereſt in diſpoſing of the minde, both in reſpect of thoſe accidents wee ſee perſons fall into, ouercharged with them, as alſo, becauſe commonly the affections of the heart, as ioy, ſadneſſe, delight, diſpleaſure, hope, feare, or whatſoeuer elſe of them is mixed among the perturbations, commonly are all to them ſcribed, which becauſe it moſt concerneth

the chiefe drift of this discourse of melancholy, I will more stand vpon, and afford it a more copious answer.

Chap. XV.

Whether the perturbations rise of the humour or not.

The perturbations are taken commonly to rise of melancholy, choler, bloud, or fleume, so that men of hastie disposition we call cholericke: of sad, melancholicke: of heauie and dul, flegmaticke: of merie and chearfull, sanguine: and not onely the common opinion so taketh it, but these affections are accompted of the Phisitians for tokens of such complexions, and such humors raigning in the body. Let vs consider therefore, whether the truth be as they hold it, & perturbations haue no other fountaine then these humours. What these humours are, we haue sufficiently declared, and how they are ingendred: the vse of them is to nourish the parts of the body, and to repaire the continuall expence thereof through trauels of this life, besides that, which the natural heat continually consumeth. The perturbations thus moue vs, disturbe our counsels, and disquiet our bodies on this sort. First occasion riseth from outward things, wherein wee either

either take pleaſure, or whetewith wee are offended: this obiect is carried to the internall ſenſes from the outward, which if it be a matter ſenſuall onely, the minde vſeth to impart it to the heart, by the organicall internall ſenſes, which with ioy embraceth it, or with indignation, and miſlike refuſeth it: if of ſuch points, as it ſelfe liketh, without their helpe it giueth knowledge thereof to the heart by the Spirits, which either embraceth the ſame, impelled by the mindes willing, or reiecteth it with miſlike and hatred, according to her nilling. But before I proceed further in this Chapter, it ſhall be neceſſarie to declare vnto you all the ſorts of perturbations, which being diſtinguiſhed vnto claſſes or proper families, ſhall deliuer great light vnto vs: both in laying open their natures; and alſo compared with the nature of the humours make more cleare demonſtration, what likelihood they carrie to bee effects of ſuch cauſes as the humours are. All perturbations are either ſimple, or compounded of the ſimple. Simple are ſuch, as haue no mixture of any other perturbation: and thoſe are either primitiue, and firſt, or deriuatiue and drawne from them. The primitiues haue like or diſlike properties vnto them. Loue & hate are the firſt kinds and primitiues of the

reſt; loue being a vehement liking, and hate a vehement affection of diſliking. From theſe ſpring all the deriuatiues, which ariſe either from loue, or hate, like, or diſlike. From loue and liking of a preſent good, ſpringeth ioy and reioycing, if it be to come, hope entertaineth the heart with expectation. From diſlike and hate, if the thing bee euill as the other good, (in deede or in appearance it skilleth not) and preſent, riſeth heauineſſe of heart, and diſpoſition of ſadneſſe: if it bee a future euill, feare riſeth from the miſlike of hate, and theſe I take to be all the ſimple perturbations. The compounds are ſuch as haue part of the ſimple by mixture: and that either of the primitiue ſimple, or the deriuatiue: and of the primitiues with ſimple ones only, or mixed with deriuatiues. Such as are mixed with primitiues onely, are either mixed vnequally of loue and liking, or of miſlike and hate, or equally of them both. Of the firſt ſort, and taking more part of liking, is the affection which moueth vs to laugh: this wee call Merineſſe, wherewith wee with ſome diſcontentement take pleaſure at that, which is done or ſaid ridiculouſly: of which ſort are deeds, or wordes vnſeemely or vnmeet, and yet moue no compaſſion: as when a man ſcaldeth his mouth with his pottage or an

hote

hote pie, we are diſcontented with the hurt, yet ioy at the euent vnexpected of the party, and that we haue eſcaped it, from whence commeth laughter: which becauſe it exceedeth the miſlike of the thing that hurteth, burſteth out into vehemency on that ſide, and procureth that merry geſture. If on the other ſide the thing be ſuch as the miſlike exceedeth the ioy we haue of our freedome from that euill, then riſeth pitie and compaſſion: and theſe perturbations take their beginnings of the primitiues vnequally mixed, whereby one of them doth after a ſort obſcure the other. The other are ſuch as haue equall mixture, and thoſe are enuie and ieloſie. If the thing wee loue be ſuch as wee haue not part of, then ſpringeth an hate or miſlike of the party who enioyeth that wee want and like of, and ſo breedeth enuy, a griefe for the proſperity of another, or good ſucceſſe whatſoeuer, wherein wee haue no part. If it be ſuch benefit as wee enioy, and are grieued it ſhould bee communicated with other, and wherein wee refuſe a partener, that is called ielouſie: and is ſeene manifeſt in ſuch, as are amorouſly affected, or of aſpiring natures: and theſe are compounded of the primitiues alone, like or miſlike, loue, or hate. Thoſe which are mixed of primitiues, or deriuatiues, are of two

sorts according as the primitiues : that is to say mixed of loue or hate. Now loue mixed with hope, breedeth trust : with loue and feare distrust. Hate or mislike compounded with hope, breedeth anger: whereby wee are displeased with that misliketh vs, and by hope of being satisfied of that, that offered the dislike, are driuen to anger, the affection of reuenge. If it be any thing wherein we haue displeased our selues with, it is called shame : if it be compounded with feare, it is called bashfullnesse, if the mislike be taken from another, the composition is of hate and anger, and thereof springeth malice. Thus haue you the perturbations compounded of primitiue passions with their deriuatiues. Of deriuatiues betwixt themselues arise despaire, and confident assurance. Despaire is compounded of heauines, griefe and feare; the other of ioy and hope: thus haue you after my minde the perturbations raunged into their seuerall classes: to the ende, the affinity of cause and effect (if any be) betwixt them and the humours, may more easily appeare, if none bee, as in deed there is none, then the contrarie truth may with greater euidence, approue it selfe vnto your iudgemẽt. For loue or liking, hate or mislike, being but two primitiue passions, how may we with reason referre them to the

the humours, which are foure ? and if the perturbations ſhould riſe of humour, then ſhould they anſwer ech other neither mo nor fewer : and as the one is compound, primitiue and deriuatiue, ſo ſhould the humours be at the inſtant of thoſe paſſions, which is impoſſible: or if they be not at the inſtant mixed, but before, the heart ſhould not lye indifferent to all paſſions, and the mixture being once made, by what meanes ſhould they be againe vnmixed? Againe. If they riſe of humour, then ſhould thoſe parts wherein humours moſt abound, be inſtruments of paſſions, and ſo the gall of anger, and the ſplene of ſadneſſe, and not the heart, which is the ſeare of all thoſe affections, which we call perturbations : from which, both of thoſe parts are parted by the midriffe. But you will ſay : theſe actions riſe of the temper of the heart, and that temper of the humour. Not ſo : for either the affections riſe of the frame alone of the heart, or elſe at the leaſt ioyned with the temper: now the humours haue ſo ſmall force in making temper, and framing the complexion, that themſelues are all thereof framed, the Spirits applying the temper of the organicall parts to that buſineſſe. Touching the frame of the heart, ſuch as haue beene moſt courageous haue it of ſubſtance firme, compact,

and of quality moderate, the poores neither ouer-large nor narrow: in which points the temper and complexion hath no vse: but the frame alone. Againe, these passions being wrought of the heart by a certaine enlarging of it selfe, if it be pleased, and closing, if it be contrarily affected: which be actions not of complexion, but of frame and shape; make sufficient proofe against the complexion in this part, which only beareth it selfe affected to that which it toucheth, altering, if it be of victuals, into humours, and the humours into the substance of the body, which it indueth with the same complexion. Againe, it fareth oft-times that this or that humour aboundeth by disordered diet, yet the complexion all one, neither purgations of humour alter complexion a fixed thing, ingenerate by nature, and not ouerthrowne but by some venimous quality directly opposit against it, or long custome of other disorder, wherby nature is supplanted in time, & growing in acquaintance with which first it misliked, and is ouermatched with a counterfet nature, gotten by vse of that otherwise is vnnaturall. These points might be more at large laid open, if it were necessary, or they did not withdraw from the purpose I haue in hand, to rest more vpon them. But how then cometh it to passe, that melancholicke

melancholicke perſons are more ſad then o-ther, & colericke more angrie &c if theſe hu-mours beare no ſway herein? For anſwere of which queſtion, you are to vnderſtand that both ioy and ſadneſſe are of two ſorts, as al-ſo the reſt ſpringing from them: the one is naturall riſing vpon an outward occaſion, if the bodie bee well tempered, and faultleſſe in his inſtruments, and the obiect made no greater nor leſſe then it is indeed, and the heart, anſwere proportionally thereunto: the other is vnnaturall, and diſordered, riſing ei-ther of no outward occaſion, but from in-ward deluſion, or elſe ſuch as are (by fault of the report of the ſenſes or euill diſpoſition of the heart) otherwiſe taken then the obiect requireth. In this ſecond kind, the humours ſeeme to haue greateſt rule, which whether they haue ſo, as cauſes or not, and in what reſpect they intermedle, I will now make plaine vnto you. Of the firſt ſort of pertur-bations naturall and riſing vpon euident oc-caſion, I need ſtand leſſe vpon, ſeeing as the heart is by outward cauſes moued, ſo is it neither more affected of this humour then of that, neither can there be any ſuch ſudden ſeparation of humours wrought in the bo-die, whereby through anger choler ſhould diſioyne himſelfe from his fellow-humours, and poſſeſſe the heart: or Melancholy in cau-

ſes

ses of griefe, sorrow, or feare, especially an humour of grosse and Earthly parts, as it were the very lees of the rest of the bloud. Againe, it were very contrarie to reason, to attribute an action of so necessary vse, as are the perturbations, vnto that which is no Organe of our bodies, but onely matter of food & nourishment, of which sort are al the humours, keeping themselues within compasse of god temper. Moreouer, if through anger the heart be moued first, then is it first troubled, and the perturbations wrought, before the humour receiue impression: if the humour admit first the motion of the thing louely or hurtfull, and impart that to the heart, then should it receiue a degree of excellency aboue the heart in this respect, being more attendant vpon the Spirit, the chiefe Steward of this facultie, then the heart is, which next to the Spirit hath greatest place in the bodie. But why then, say you, haue the Philosophers defined anger a boyling of the bloud about the heart? if it bee according to that definition, then the more cholericke a man, is so much the more angrie is he: because the choler is first apt to boyle, as it were Brimstone to the match, in respect of the other humours. That definition of Anger is to bee taken not by proper speech, but by a Metonymicall phrase, wher-

by

by the cauſe is attributed to the effect. For firſt the Heart mooueth, kindled with anger, then the Bloud riſeth, which being cholerick increaſeth the heate, but addeth nothing to the paſſion: now becauſe wee ſenſibly feele an extraordinary heat about our harts when we be mooued to angry paſſions, therefore they haue defined Anger by that effect: which boyling, riſeth not of the qualitie of the Bloud, but by a ſtrife of a contrarie motion in the heart at one time, the one being a contraction of it ſelfe, and a retrait of the Bloud and certaine Spirits not farre off, with miſlike of that offendeth, as in feare, which commaundeth euen from the extreme and vtmoſt parts; whereby it gathereth great heat within, which breathing out againe with reuenge, cauſeth through vehemencie, and ſuddennеſſe of the motion, that boyling of heat, procured of anger; eſpecially if it bee not deliuered by word and deede, whereby libertie is giuen for the paſſion to breake forth, which reſtrained in any ſort, breedeth an Agonie of ſuch feruencie, as it may reſemble the ſcaulding of a boyling Chaldron not vncouered, or an hot Furnace cloſed vp in all vents. Moreouer if perturbation ſhould be cauſed of humour, to whether ſhould wee attribute it? to the naturall humour, or to the excrement? the excrement

is farre remooued from the heart, and is not so readie to affect it, a great distance being betwixt their seuerall places and in iaundes, the Gall ouerflowing the body, and passing through the veines, and staining all parts, we see them not so affected, more angry then at other times, or their bodies being cleered from the tincture of Yellownesse. If it be the naturall humour, that is to say, the subtilest part of the Bloud, alwayes contained in the Heart (whether you vnderstand that bloud which is comprehended in the two bosomes, or that wherewith the Heart is sustained and nourished in euerypart) why is not then the hart alwaies affected without intermission, with such passions as the bloud inclineth vnto, seeing it is alwayes present, and keepeth his disposition alike? If you wil haue it of neither, but of that which is contained in the great veine, rushing with violence into the right side of the Heart, the qualitie of that bloud being of cooler temper then that which the Heart hath alreadie imbraced, should serue to mittigate the mood, rather then to adde more sticks to the fire. To conclude this point, least I should seeme to fight with a shadow: if either humour, or excrement should haue part in moouing affections, no counsell of phylosophie, nor precept of Wise men were comparable

to

to calme theſe raging paſſions vnto the purging potions of Phyſitians: and in this caſe the *Elleborans* of *Anticera*, the *Colocinthis* of *Spaine*, and the Rhubarb of *Alexandria*, aboue all the Schooles of Diuinitie or Phyloſophie. The leſſe I labour againſt theſe humours in the kinds of naturall perturbations, or ſuch as riſe vpon occaſion, becauſe I thinke the errour is ſoone remooued, and requireth no long reaſoning. The other ſort which mooue vs without cauſe, or externall obiect either to ſadneſſe, anger, feare, or ioy, becauſe they ſeeme altogether to be effects of humours, no other cauſe being apparent wherto to aſcribe them, I wil more copiouſl debate this point in the Chapter following.

Chap. XVI.

Whether perturbations, which are not mooued by outward occaſions, riſe of humours or not? and how?

WEE doe ſee by experience certaine perſons which enioy all the comforts of this life whatſoeuer wealth can procure, or whatſoeuer friendſhip offereth, of kindneſſe, and whatſoeuer ſecuritie may aſſure them: yet to bee ouerwhelmed with heauineſſe, and diſmaide with ſuch feare, as they can neither receiue conſola-

tion,

tion nor hope of assurance, notwithstanding there be neither matter of feare, or discontentment, nor yet cause of danger, but contrarily of great comfort, and gratulation. This passion being not mooued by any aduersitie present or imminent, is attributed to Melancholy the grossest part of all the bloud, either while it is contained in the veines: or aboundeth in the Splene, (ordained to purge the Bloud of that drosse and settling of the humours) surcharged therewith for want of free vent, by reason of obstruction, or any wayes else the passage being let of cleare auoydance. The rather it seemeth to bee no lesse, because purgation, opening of a veine, diet, and other order of cure and medicine, as Physicke prescribeth, haue beene meanes of changing this disposition, and mitigation of those sorrowes, and quieting of such feares, as Melancholy persons haue fancied to themselues and haue as it seemeth restored both wit and courage. Hitherto we haue beene led by reason of the obiection from humours, which imported great power in them of affecting the mind. It was answered before generally, whatsoeuer was done in the bodie of any part to bee done Organically, and that was applyed specially to certaine obiections before answered: it remaineth heere, that the

same

ſame be applied alſo to our humours, which haue no other power to affect the mind, then to alter the ſtate of the inſtruments: which next to the mind, and ſoule it ſelfe, are the onely cauſes of all direct action in the body. So heere we are to conſider, in what ſort the humours moue theſe perturbations aboue mentioned: whether as chiefe workers, inſtruments, or other kind of helpers: and ſo how they may claime any intereſt in terrifying, or ſoliciting the mind, this way or that way, as the obiections before mentioned would beare vs in hand. It hath beene declared before how the minde is the ſole mouer in the bodie, and how the reſt of the parts fare as inſtruments, and Miniſters: whereby in naturall affections the humours are ſecluded from chiefe doers, and being no Organical parts ſerue for no inſtrumēts. For whatſoeuer hath any conſtant and firme action in our bodies, the ſtate of health remayning firme, is done either by ſoule, or by the parts of the bodie: of which the humours are neither, and ſo vtterly ſecluded of nature from any peculiar action to any vſe of the bodie. For that they are ſaid to nouriſh, it ſignifieth onely a paſſiue diſpoſition, by which through our nouriſhing power, they receiue the Character of our nature, and are altered into the ſubſtance of

the

the same, they themselues giuing ouer their priuate action, and submitting to the naturall concoctiue vertue, which destroyeth all particularities of nourishment, and bringeth them to that vniformitie which our nature requireth. Then while the bodie is in health, the humours beare no sway of priuate action, but it being once altered, and they euill disposed, and breaking from that regiment whereunto they should be subiect, are so far off from subiection to the disposition of our bodies, and strength of our parts, that they oppresse them, and as it appeareth in Simptomaticall euents in sickenesse, despise that Gouernment, whereto by natures Law they stand bound. Thus then I hold humours to bee occasions of disorderly perturbations, euen as they are meanes of deprauing the instrument of perturbation, and turning it otherwise then nature hath disposed: whose Gouernment when it hath shaken off, it affecteth vs two manner of wayes; the one by the Corporall substance, whereby it annoyeth the Corporall Masse of bodies and complexion, and breaketh out into soares, Empostthumes, or other such anoyances: the other by a Spirit which it posseth, either contrarie altogether, or diuerse at the least from ours, wherewith manie wayes it disturbeth the orderly actions, and

and weakeneth the vigor of the ſame: now both by ſubſtance, and by ſpirit it altereth complexion where it preuaileth, and thereby giueth greateſt ſtroke to the organicall members. Then ſeeing all actions are performed both by ſpirit and corporal inſtrument, and the humours exceeding the gouernment of nature, and withdrawing themſelues from ſubiection thereof, affect vs both-waies, ſpirit againſt ſpirit, corporall ſubſtance againſt his like, we are to conſider, how by theſe two meanes, our actions ſuffer through their diſorder, and where their operation taketh moſt place in working ſuch phantaſticall perturbations wherewith we are deluded. Of all parts of the body, in each perturbation two are chiefely affected: firſt the braine, that both apprehendeth the offenſiue or pleaſant obiect, and iudgeth of the ſame in like ſort, and communicateth it with the heart, which is the ſecond part affected: theſe being troubled carry with them all the reſt of the parts into a ſimpathy, they of all the reſt being in reſpect of affection of moſt importance. The humours then to worke theſe effectes, which approch nigh to naturall perturbations, grounded vpon iuſt occaſion of neceſſitie, alter eyther brayne or heart: if the brayne be altered, and the obiect not rightly apprehended,

then it is deliuered otherwiſe then it ſtandeth in nature, and ſo the heart moued to a diſorderly paſſion. Againe, though the braine be without fault, and report deliuered to the hart ſincerely: yet that being diſtempered, or altered in complexion by fault of humour, doth not anſwere in affection as the obiect requireth, but more or leſſe, as the diſtemper miſleadeth: if both parts be ouercharged of humour, the apprehenſion and affection both are corrupted, and miſſe of their right action, and ſo all things miſtaken, ingender that confuſed ſpirit, & thoſe ſtormes of outragious loue, hatred, hope or feare, wherewith bodies ſo paſſionate are heere and there, toſſed with diſquiet. Now particularly the ſpirit of the humour being ſubtiler, thinner, and hotter then is meete, maketh aprehenſion quicker then it ſhould be, and the diſcretion more haſtie, then is meet for the vpright deliuery to the heart, what to embrace or to refuſe: this cauſeth proneſſe to anger, when we are offended without cauſe, commonly called teaſtineſſe, and frowardneſſe. If the humour alſo with his ſpirit poſſeſſe the brayne, then are theſe paſſions of longer continuance: humour being of a more ſollid nature then the ſpirit, and ſo not eaſily diſperſed, which cauſeth fittes of ſuch paſſions to be of longer continuance

tinuance: and thus the heart may be abuſed from the braine: not much vnlike as it falleth often out in communication of ſpeech amongſt vs. A man of haſtie diſpoſition, readie to anſwere, and quicke witted, will make reply to that which ſhould be ſaid, before the tale be halfe told, whereby he faileth in his replication, and anſwereth from the purpoſe: which if hee had beene firſt aſſured, whereto to reply, he ſhould not haue miſſed. This appeareth plaine in Cholericke perſons, or ſuch as are diſpoſed to anger: ſuch are offended where they haue no cauſe in truth, but by miſtaking: and where they haue cauſe, the vehemency of the apprehenſion, and the ſuddenneſſe of the report from the braine vnto the ſeate of perturbation, inforceth double the paſſion: eſpecially when the heart is as flexible, as the brayne is light, then rangeth it into all extremitie. This commeth to paſſe, not by any power of anger in the cholerick humour: but by reaſon the inſtruments are miſordered, eyther by vapour riſing from that humour, or the very ſubſtance of the ſame. They are diſordered in this ſort through choler. The naturall ſpirit and complexion of theſe parts become ſubtiler, thinner, and quicker, proner to action, then of their natures they ſhould be, through the heat which

riseth of Choler, and his spirit intermixed with ours: by this mobility of vapour, our spirit (of a quieter and more stable disposition,) is eyther made more rare, then is expedient for the vse of our bodies, or else striuing as it were to subdue this bastard spirit and vnwelcome guest, can not giue that attendance vpon his proper dutie, which naturally it should: and so the actions thereupon rise depraued, and hauing wherewith it is encumbred within, admitteth the cause of displeasure more easily which riseth abroad: being an addition to that which molesteth at home: and these natures for the most part are troubled with the cholericke humour, or fretting, like to choler, about the mouth of the stomach, which is of all the inward parts of quickest sense and feeling. This causeth them, especially fasting, before the humour be mitigated, and delayed with nourishment, to be most prone to that angry passion. The teastie waywardnesse of sicke persons, such as are vexed with paine or feauer, whereby the humours of the bodie become more fell, maketh euident proofe heereof. We see how small matters put them out of patience, and euery thing offendeth: whereas in health the same occasions would little or nothing moue. The reason is, because they measure all outward accidents, by that

that they finde of diſcontentment within: not that the humour that diſcontenteth is any inſtrument of paſſion, or carrieth with it faculty to bee diſpleaſed: but becauſe it diſquieteth the body, & giueth diſcoutentment to nature, it is occaſion why diſpleaſures are made great: and where there is no cauſe, nature troubled within fayreth as greatly diſpleaſed with that which outwardly ſhould not diſpleaſe; the griefe within, being added to an indifferent thing without, and drawing it into like fellowſhip of diſpleaſure, euen but for that it pleaſeth not: like as in a troubled Sea, a great veſſell is more eaſily ſtirred with ſmall ſtrength, then in the calme hauen, or quiet ſtreame: ſo our ſpirits, and organical inſtruments of paſſion, the part toſſed with ſtormy weather of internall diſcontentment, is with little occaſion diſquieted, yea with the ſhaking of a ruſh, that hath no ſhew of calming thoſe domeſticall ſtormes, that ariſe more troubleſome and boyſterous to our nature, then all the bluſtering winds in the Ocean Sea. For when our paſſion is once vp by ſuch occaſiō, the common ſenſe is alſo carried therewith, and diſtinction of outward things hindered at the leaſt, if not taken away, all things being wayed by that which nature findeth offence at within: euen as the taſte altered

in feauers by cholericke vapours, maketh ſweete things ſeeme bitter and vnpleaſant, which of themſelues are moſt delectable to the taſt, and would greatly ſatisfie the ſame partie, the bitter reliſh through that taint of choller once taken away. And in this ſort in my opinion ariſeth the diſorderly, and vnruly paſſion of choller, both increaſed, where ſome occaſion is offered, and procured by inward diſpoſition of the body and ſpirit, when there is no pretence, or ſhew of cauſe. This is ſeene as plainly in mirth and ioy, which riſeth as well vpon inward harmony of ſpirit, humour, and complexion, as vpon glad tidings, or externall benefite whereof we take reioycing. A bodie of ſanguine complexion (as commonly we call it, although complexion be another thing then condition of humors) the ſpirits being in their iuſt temper in reſpect of quality, and of ſuch plenty as nature requireth, not mixed or defiled by any ſtrange ſpirit or vapor, the humours in quantity and quality rated in geometrical, and in iuſt proportion, the ſubance alſo of the body, and all the members ſo qualified by mixture of elements, as all conſpire together in due proportion, breedeth an indifferencie to all paſſions. Now if bloud abound, and keepe his ſinceritie, and the bodie receiue by it, and

the

the ſpirits riſing from the ſame, a comfort in the ſenſible parts, without doubt then, as anger without cauſe externall roſe vpon inward diſpleaſure, ſo this ſpirit, theſe humours and this temper, may moue an inward ioy, whereof no externall obiect may be accounted as iuſt occaſion. This is the cauſe that maketh ſome men prone to ioy, and laughter at ſuch things, as other men are not drawne with into any paſſion, and maketh them pick out, and ſeek for cauſes of laughter, not onely to moue others to the like but to expreſſe their mery paſſion, which riſeth by the iudgement of our ſenſes imparted to the heart, not regarding whether the cauſe be inward or outward, that moueth, which taketh comfort thereat, as though the obiect were externall. This eſpecially commeth to paſſe if the bloud be ſuch about the heart, as his pureneſſe and ſincereneſſe with ſweetneſſe that carrieth moderation of temper doth ſo comfort, and mollifie it, that it eaſily and aptly enlargeth it ſelfe: then ſuch bloud or ſuch vapor that hath this tickling quality, cauſeth a delight conceiued in the braine, & communicated whth the heart, procureth a comfortable gratulatiõ, & inward ioy of that wherof nature taketh pleaſure. For as wee haue ſighst, taſts, ſmels, noyſes, pleaſant obiects

without vs, and on the contrary part, as many odious and hatefull, which doe force our ſenſes: ſo haue wee alſo all theſe internall, pleaſant or vnpleaſant: and as we haue of ſenſual obiects internall, ſo in like manner, pleaſure and diſpleaſure is communicated from within of the brain to the hart, of ſuch things as we are not able directly to referre to this or that quality. As we ſee it fareth with taſts oftentimes: ſuch mixtures may be in ſauces, that ſomething may pleaſe vs wee cannot expreſſe what, rayſed of the compoſitiō. This chiefely falleth to our bodies, when that which giueth this occaſion carieth force of gentle and light ſpirits: as wine, and ſtrong drinke, and all Aromaticall ſpices, which haue no power to comfort the braine and heart, and affect all our body throughout with celerity and quicknes, before their ſpirits bee ſpent in the paſſage: then the braine giueth merry report, and the heart glad for it ſelfe, and all the fellow members, as it were, danceth for ioy, and good liking, which it receiueth of ſuch internall prouocations. Then as we ſee wine giue occaſion of mirth by his excellent ſpirit, wherewith our ſpirit is delighted, and greatly increaſed, if it be drunke with moderation, ſo ſuch as are of merry diſpoſitions, enioy a natural wine in their bodies, eſpecially harts

and

and braines, which cauſeth them to laugh at the wagging of a feather, and without iuſt matter of laughter, without modeſt regard of circumſtance, to beare themſelues light and ridiculous, And this my friend *M.* I take to be the cauſe of merry Greeks, who ſeeke rather to diſcharge themſelues of the iocond affection, ſtirred vp by their humour, then require true outward occaſion of ſolace and recreation. Now as before I haue ſaid that choler procureth anger, not as cauſe, but as occaſion, ſo likewiſe bloud thus tempered and repleniſhed with theſe Aromaticall and merry ſpirits, giueth occaſion onely of this pleaſantneſſe, and is no cauſe thereof, the heart making iuſt claime to theſe affections, as the onely inſtrument, and, vnder the ſoule, chiefe Author of theſe vnruly companions: which inſtrument is ſo diſpoſed, that obeying the mind, and thoſe natural rules wherby all things are eſteemed good or bad, true or falſe, to be done or not to be done, no otherwiſe then by a ciuil ſubiection ruled by counſell and no conſtraint, it repugneth oft times all the ſtrong concluſions whatſoeuer reaſon can make to the contrary. Thus you vnderſtand how a man may be angry and merry without externall obiect, or outward cauſe: now let vs conſider how ſadneſſe & feare, the points which

moſt

most belong to this discoutse, and your present state, may also arise without occasion of outward terror eyther presently molesting, or fearing vs by likelihood, or possibility of future danger. As the nature of choller is subtle, hote, bitter, and of fretting and biting quality, both it selfe and the vapors that passe from it, & bloud temperate, sweet and full of cheerefull and comfortable spirits, answerable to those we haue ingenerate, especially if they become Aromaticall, as I may terme them, and of a fragrant nature, by naturall temper, or by meanes of diet: so Melancholy, of quality grosse, dull, & of few comfortable spirits: and plentifully repleniſhed with such as darke all the clearnesse of those sanguineous, & ingrosse their subtlenesse, defile their pureneſſe with the fogge of that slime, and fenny substance, and shut vp the heart as it were in a dungeon of obscuritie, causeth many fearefull fancies, by abusing the braine with vgly illusions, and locketh vp the gates of the heart, whereout the spirits should breake forth vpon iust occasion, to the comfort of all the family of their fellow members: whereby we are in heauinesse, sit comfortlesse, feare, distrust, doubt, dispaire, and lament, when no cause requireth it, but rather a behauiour beseeming a heart vpon iust

iuſt cauſe, and ſound reaſon moſt comfortable and cheerefull. This doth Melancholy worke, not otherwiſe then the former humours, giuing occaſion, and falſe matters of theſe paſſions, and not by any diſpoſition as of inſtrument thereunto. Of all the other humours Melancholy is fulleſt of variety of paſſion, both according to the diuerſitie of place where it ſetleth, as brayne, ſplene, meſaraicke veines, heart, wombe, and ſtomach, as alſo through the diuers kinds, as naturall, vnnaturall: naturall, eyther of the ſplene, or of the veines, faultie onely by exceſſe of quantitie, or thickeneſſe of ſubſtance: vnnaturall by corruption, and that eyther of bloud aduſt, choller, or melancholy naturall, by exceſſiue diſtemper of heate, turned in compariſon of the naturall, into a ſharpe lye by force of aduſtion. Theſe diuers ſorts hauing diuers matter, cauſe mo ſtrange ſymptomes of fancie and affection to melancholicke perſons, then their humor to ſuch as are Sanguine, Cholericke, or flegmaticke, which fleume of all the reſt ſerueth leaſt to ſtirre vp any affection: but breeding rather a kinde of ſtupiditie, and an impaſſionate heart, then eaſily moued to embrace or refuſe, to ſorrow or ioy, anger or contentednes: except it be a ſalt fleume, then approcheth it to the nature of choller

and

and in like ſort thereof riſeth anger and frowardneſſe.

Chap. XVII.

How Melancholie procureth feare, ſadneſſe, deſpaire, and ſuch other paſſions.

NOw let vs conſider what paſſions they are that Melancholy driueth vs vnto, & the reaſon how it doth ſo diuerſly diſtract thoſe that are oppreſſed therwith. The perturbations of Melancholy are for the moſt part, ſad and fearefull, and ſuch as riſe of them, as diſtruſt, doubt, diffidence, or deſpaire; ſometimes furious, and ſometimes merry in apparance, through a kind of Sardonian, and falſe laughter, as the humour is diſpoſed that procureth theſe diuerſities. Thoſe which are ſad and penſiue, riſe of that melancholicke humour, which is the groſſeſt part of the bloud, whether it be iuice or excrement, not paſſing the naturall temper in heat wereof it partaketh, and is called cold in compariſon onely. This for the moſt part is ſetled in the ſplene, and with the vapours annoyeth the heart, and paſſing vp to the braine, counterfetteth terrible obiects to the fantaſie, and polluting both the ſubſtance, and ſpirits of the braine, cauſeth it, without externall occaſion, to forge

forge monſtrous fictions, and terrible to the conceit, which the iudgement taking as they are preſented by the diſordered inſtrument, deliuer ouer to the heart, which hath no iudgement of diſcretion in it ſelfe, but giuing credit to the miſtaken report of the brain, breaketh out into that inordinate paſſion, againſt reaſon. This commeth to paſſe, becauſe the inſtrument of diſcretion is depraued by theſe melancholicke ſpirits, and a darkneſſe and clouds of melancholy vapours, riſing from that puddle of the ſplene, obſcure the cleareneſſe, which our ſpirits are indued with, and is requiſite to the due diſcretion of outward obiects. This at the firſt is not ſo extreeme, neither doth it ſhew ſo apparantly, as in proceſſe of time, when the ſubſtance of the braine hath plentifully drunke of that ſpleneticke fogge, whereby his nature is become of the ſame quality, and the pure and bright ſpirits ſo defiled, and eclipſed, that their indifferency alike to all ſenſible things, is now drawne to a partialitie, and inclination, as by melancholy they are inforced. For where that naturall and internall light is darkened, their fanſies ariſe vaine, falſe, and void of ground: euen as in the externall ſenſible darkneſſe, a falſe illuſion will appeare vnto our imagination, which, the light being brought in, is diſcer-

ned

ned to be an abuſe of fancie: now the internall darkneſſe affecting more nigh our nature, then the outward, is cauſe of greater feares, and more moleſteth vs with terror, then that which taketh from vs the ſight of ſenſible things: eſpecially ariſing not of abſence of light onely, but by a preſence of a ſubſtanciall obſcuritie, which is poſſeſſed with an actuall power of operation: this taking hold of the braine by proceſſe of time giueth it an habite of depraued conceite, whereby it fancieth not according to truth: but as the nature of that humour leadeth it, altogether gaſtly and feareſull. This cauſeth not onely phantaſticall apparitions wrought by apprehenſion only of common ſenſe, but fantaſie, an other part of internall ſenſe compoundeth, and forgeth diſguiſed ſhapes, which giue terrour vnto the heart, and cauſe it with the liuely ſpirit to hide it ſelfe as well as it can, by contraction in all parts, from thoſe counterfeit goblins, which the braine diſpoſſeſſed of right diſcerning, faineth vnto the heart. Neyther onely is common ſenſe, and fantaſie thus ouertaken with deluſion, but memory alſo receiueth a wound therewith: which diſableth it both to keepe in memory, and to record thoſe things, whereof it tooke ſome cuſtodie before this paſſion, and after, therewith are

defaced

defaced. For as the common ſenſe and fantaſie, which doe offer vnto the memory to lay vp, deliuer but fables in ſteed of true report, and thoſe tragicall that diſmay all the ſenſible frame of our bodies, ſo eyther is the memory wholly diſtract by importunitie of thoſe doubts & feares, that it neglecteth the cuſtody of other ſtore, or elſe it recordeth & apprehendeth onely ſuch as by this importunity is thruſt thereupon, nothing but darkneſſe, perill, doubt, frights, and whatſoeuer the heart of man moſt doth abhorre. And theſe the ſenſes doe ſo melancholickly deliuer to the minds conſideration (which iudging of ſuch things as be offered, not hauing farther to doe in the deeper examination) that it applyeth thoſe certaine ingenerate points of reaſon and wiſedome to a deceitfull caſe, though it be alwaies in the generall, and if particularities be deliuered vp aright, in them alſo moſt certaine and aſſured. For thoſe things which are ſenſible, and are as it were the counterfettes of outward creatures, the report of them is committed by Gods ordinance to the inſtruments of the brayne furniſhed with his ſpirit, which if it bee, as the thinges are in nature, ſo doth the minde iudge and determine, no further ſubmitting it ſelfe to examine the credite of theſe ſenſes,

which

which (the instruments being faultlesse, and certaine other considerations required necessary, agreeable vnto their integrity,) neuer fayle in their businesse, but are the very first grounds of all this corporall action of life and wisedome, that the minde for the most part heere outwardly practiseth. If they bee contrary, so also doth the mind iudge, and pursueth or shunneth, for these sensible matters reposing trust in the corporall ministers, whose mis-report no more ought to discredite the minde, or draw it into an accessary crime of error, then the iudiciall sentence is to be blamed, which pronounceth vpon the oth and credite of a iury, impannelled of such as are reported men of honesty, credite, and discretion, though their verdict be not peraduenture according as the cause committed to them doth require. The memory being thus fraught with perils past: and embracing only, through the braynes disorder, that which is of discomfort, causeth fantasie out of such records, to forge new matters of sadnesse and feare, whereof no occasion was at any time before, nor like to be giuen hereafter: to these fansies the heart answering with like melancholicke affection, turneth all hope into feare, assurance into distrust and dispaire, ioy into discomfort; and as the melan-

Melancholy nature, or bodie any way corrupt denieth the pure and wholesome nourishment, and conuerteth it into the same kind of impuritie: and as the fire of all kind of matter giueth increase of heate, whether it be Wood, Stone, Mettall, or Liquor, so the body thus possessed with the vnchearfull, and discomfortable darknesse of Melancholy, obscureth the Sun and Moone, and all the comfortable Planets of our natures, in such sort, that if they appeare they appeare al darke, and more then halfe ecclipsed of this mist of blackenesse, rysing from that hideous lake: and in all thinges comfortable, either curiously prieth out, and snatcheth at whatsoeuer of misslike may bee drawne to the nourishment of it selfe: or else neglecteth altogether that which is of other qualitie, then foode, and pasture of those Monsters, which nature neuer bred, nor perfect sense conceiued, nor memory vncorrupt would euer allow intertainment, but are hatched out of this muddie humour, by an vnnaturall temper, to the disorder of the whole regiment of Humane nature, in iudgment and affection. Thus the heart a while being acquainted, with nothing else, but domesticall terrour, feareth euery thing, and the braine Simpathetically partaking with the Hearts feare, maketh doubt, distrusteth,

and suspecteth without cause, alwayes standing in awe of grieuance: wherewith in time it becommeth so tender, that the least touch, as it were ones naile in an vlcer, giueth discouragement thereto, rubbing it vpon the gale exulcerate with sorrow and feare: neither only doubleth it sorrow vpon small occasion, but taketh it where none is offered: euen as the cholericke man feedeth his passion with ridiculous causes of displeasure. For first (the generall being in all natures actions before the particular) the heart by the braine solicited to passion, and vsed to griefe and feare, taketh the accustomed way of flight and auoydance, abhorring and fearing those things, which of themselues are most amiable and gratefull: at the first not being aduised, whereto to apply the passion. Euen as one condemned to death with vndoubted expectation of execution, fearing euery knocke at the Prison dore, hath horrour, though the messenger of pardon with knocke require to bee admitted and let in; and euery messenger, where danger is feared, though he come with cheerful countenance, giueth cause of distrust when there may bee assurance: euen so, the Heart ouercome with inward heauinesse, and skared with inward feares, fareth as though whatsoeuer cause of affection and perturbation were minister of

present

preſent griefe, or meſſenger of future danger, by miſtaking only, and withdraweth it ſelfe, and ſhroudeth it as ſecret and cloſe, as nature will ſuffer, from that, which if cuſtome had not bent it another way, vpon aduiſement (now baniſhed through ſwiftneſſe and vehemency of paſſion) it would haue with ioyful cheere imbraced. For euen as we ſee in outward ſenſe, the eie, or the eare long and vehemently affected with colour, or ſound, or the noſe with ſtrong ſent, retaine the very colour, ſound, and ſent in the inſtruments, though the thing bee remoued that yeelded ſuch qualities, ſo the internall ſenſes moleſted continually with this feareful obiect of internall darkenes, eſteemeth euery thing of that nature: the true qualitie thereof being obſcure, by that which hath taken poſſeſſion of them before. The Braine thus affected, and the Heart anſwering his paſſion thereafter, driueth vs into thoſe extremities of heauie mood, which aſſaile and diſpoſſeſſe of right vſe of reaſon thoſe who are Melancholickly diſpoſed: much more if the Heart bee as melancholickly bent, as the Braine: then diuerſe times doth it preuent the fancie with feare, and as a man tranſported with paſſion is vtterly bereft of aduiſement, cauſeth the ſenſes both outward and inward prepoſterouſly to conceiue, as the Heart

vainly feareth. This Melancholy as the parts are diuerse, and actions vary, so doth it as it is seated, or passeth this or that way, breed diuersitie of passion: as in the Heart a trembling, in the stomacke a greedy appetite: in the Braine false illusions, and in the other parts as they are disposed: so deprauing their actions, it causeth much varietie of effects, which are not in the nature of the humour, but as it disturbeth the actiue instruments, no more then darknesse causeth some to stumble, other some to goe out of their way, and wander, and othersome to bring to passe such purposes, as light would bewray and hinder, all as they be disposed and occupied, which take them to their businesse in the darke, and not through any such effectuall operation of darknesse, which is nought else but meere absence of light. Neither doth so many strange sorts of accidents follow Melancholy through diuersitie of parts only: but as the custome of life hath beene before, and the fancie, and Heart, some way vehemently occupied: there through this humour all the faculties afore named, are carried the same way, as it were with the streame of a tide, driuen with a boysterous wind; which causeth that Melancholicke men are not all of one nature passionate this way: the one taking his dolorous passion from his loue, another

nother from his wealth: the other from his pleaſures, whereof his Melancholy beareth him in hand the preſent loſſe, or imminent danger of that, wherein affection in former times had ſureſt footing: and on the other part, which before a man moſt abhorred, that now the humour vrgeth with moſt vehemency. Againe as it is mixed with other humours, either keeping mediocritie, or abounding; ſo likewiſe breaketh it forth into ſuch diuerſities, and many times into plaine contrarieties of conceit and perturbation. Thus you vnderſtand, how feares and ſorrowes riſe without cauſe from naturall Melancholy, whether it be iuyce, or excrement, not through chiefe action, as from worke of facultie, but by abuſe of inſtrument through occaſion. If the ſpleneticke excrement ſurcharge the body not being purged by helpe of the Splene: then are theſe perturbations far more outragious, and hard to bee mittigated, by counſell or perſwaſion: and more doe they inforce vs, the parts being altered with corporall humour, then with Spirituall vapour: and ſo are the paſſions longer in continuance, and more extreme in vehemency. For as the flame carrieth not ſuch force of burning as the Coale, neither contayneth the heat ſo long; euen ſo the parts affected with the humour, which carrieth both groſ-

neſſe of ſubſtance, with continuall ſupply of that dimme vapour, ſetleth a more fixed paſſion of feare and heauineſſe, then that which riſeth from the vapour onely, partly of the owne accord more eaſily vaniſhing, and partly with greater facilitie waſted by natures ſtriſe and reſiſtance. Now it followeth to declare, how the other vnnaturall Melancholy annoyeth with paſſions, and abuſeth vs with counterfeit cauſe of perturbation, whereof there is no ground in truth, but onely a vaine and fantaſticall conceit.

CHAP. XVIII.

Of the vnnaturall Melancholy riſing by aduſtion, how it affecteth vs with diuers paſſions.

BESIDES the former kinds, there are ſorts of vnnaturall Melancholy: which I call ſo rather then the other, becauſe the other offendeth only in qualitie, or quantitie: theſe are of another nature farre diſagreeing from the other, and by an vnproper ſpeech called Melancholy. They riſe of the naturall humours, or their excrements, by exceſſiue diſtemper of heate, burned as it were into aſhes in compariſon of humour, by which the humour of like nature being mixed, turneth it into a ſharpe lie: Sanguine, Cholericke,

ricke, or Melancholicke, according to the humour thus burned, which wee call by name of Melancholy. This sort raiseth the greatest Tempest of perturbations, and most of all destroyeth the braine with all his faculties, and disposition of action, and maketh both it, and the Heart cheere more vncomfortably: and if it rise of the naturall Melancholy, beyond all likelihood of truth, frame monstrous terrours of feare and heauinesse without cause. If it rise of Choller, then rage playeth her part, and Furie ioyned with madnesse, putteth all out of frame. If Bloud minister matter to this Fire, euery serious thing for a time is turned into a iest, and Tragedies into Comedies, and Lamentation into Gigges and Dances. Thus the passion whereof the humour ministreth occasion, by this vnkindly heat aduanceth it selfe into greater extremities. For becomming more subtile by heat both in substance, and Spirit, it passeth more deeply into all the parts of the instrument it selfe, and is a conueyance also to the humor of the same kinde: making a way for naturall Melancholy, wherewith it is mixed, into the very inward secrets of those instruments, whereof passions are affected, euen Heart and Braine. Thus affected you haue men, when desperate furie is ioyned

with feare, which ſo terrifieth, that to auoide the terrour, they attempt ſometimes to depriue themſelues of life: ſo irkeſome it is vnto them through theſe tragicall conceits, although waighing and conſidering death by it ſelfe without compariſon, and force of the paſſion, none more feare it then they. Theſe moſt ſeeke to auoide the ſocietie of men, and betake them to wildernesſes, and deſerts, finding matter of feare in euery thing they behold, and beſt at eaſe, when alone they may digeſt theſe fancies without new prouocations, which they apprehend in Humane ſocietie. If Choller haue yeelded matter to this ſharpe kinde of Melancholy, then Rage, Reuenge, and Furie, poſſeſſe both Heart and Head, and the whole bodie is carried with that ſtorme, contrary to perſwaſion of reaſon: which hath no farther power ouer theſe affections, then by way of counſell to giue other direction (whereof the Heart it ſelfe is deſtitute) and taking theſe diſcomforts of the credit of the ſenſes, according thereto it applieth it ſelfe, working, and diſpoſing the ingenerate wiſedome it is indued with, vnto theſe particulars, which the Corporall inſtruments corruptly offer vnto it: which miniſtreth doubt and queſtion to ſome not well aduiſed in this point, whether reaſon it ſelfe

be

be not impaired by theſe corporall alterations, and the immortall and impatible minde hereby ſuffereth not violence, which is farre otherwiſe, if we duly way the matter. For the mad man, of what kinde ſoeuer he bee of, as truly concludeth of that which fantaſie miniſtreth of conceit, as the wiſeſt: only therein lieth the abuſe and defect, that the organicall parts which are ordained embaſſadours, and notaries vnto the minde in theſe caſes, falſifie the report, and deliuer corrupt records. This is to be helped, as it ſhall be declared more at large hereafter, by counſell onely ſincerely miniſtred, which is free from the corruptions of thoſe officers, and deliuereth truth vnto the minde, whereby it putteth in practiſe contrarie to theſe importunate and furious ſollicitors. This furie is bred, becauſe choler thus aduſt, getteth a greater egerneſſe of quality, and moleſting the inwarde parts, and toyling the ſpirits, ingendreth a greater inward diſquiet and diſcontentement, then cruder choler doth procure. The third ſort is of merrie melancholy, which riſeth of the bloud ouer heated in ſuch ſort as I haue declared. Of all the reſt of humours, bloud is moſt temperate and mild of diſpoſition, and comforteth the bodie as hath beene mentioned, whoſe ſubſtance receauing that burning heat, whereof

riſeth

riſeth the third kind of this vnnaturall melancholie, procureth it to be of a nature quicke and freſh, and indueth it with a ſpirit of a nature ſomewhat more itching, and as it were, of a tickling qualitie then bloud it ſelfe. For of it ſelfe being (if it be pure and perfect) Nut-ſweet, or Milk-ſweet, by this heate becõmeth firſt Sugar or Hony-ſweet, which hath more force of affecting, and obtayneth a more ſubtill and quicke ſpirit: afterward by operation of heate, this ſweetneſſe is conuerted into a mild ſaltneſſe, voyd of fretting, whith tickling and itching in theſe melancholicke bodies, cauſe them rather to be giuen to a ridiculous and abſurd meriment, then a ſound ioy of heart, and comfortable gladneſſe: which forceth them into laughter ſometimes, that without ceaſing, to the tyring and wearying of their bodies, no perſwaſion of reaſon is able to call them to more ſobriety. Wee may ſee in boyling of Milke, what ſweetneſſe is procured vnto it thereby: and how hony much boyled, becommeth ſalt and bitter: ſuch is the force of heat in bloud, that it turneth that Milke-ſweet taſt, into hony-ſweet: and that into a gentle and itching brackiſhnes, wherby the melancholicke bodies, being as it were tickled, render from their fooliſh fantaſie, and falſe liking of the heart, many

abſurd

absurd and ridiculous gestures and speeches, and (as farre altered this way, as the melancholick on the other side) snatch at smal occasions, or none at al oft-times, of answering this fond humor in outward lightnesse of gesture and countenance. Thus you heare in what sort the humours seeme to affect the mind, euery one singled and keeping a part from his other fellow humours: which, as they be tempered with the other naturall, or compounded together with one or twaine of the like vnnaturall sorts of melancholie, make many distinctions, and differences of melancholie passions: as some more sadde, the other some more mery, some quieter, and other some more prone to rage & fury. And as the humors haue their courses, as for the yeare, bloud in the spring, choller in sommer, melancholie in autumne, & fleume in winter: for the houre, according to *Soranus Ephesius* opinion, bloud from three of the clocke in the morning, till nine of the same day, choler from nine of the morning, till three at after noone, melancholy from 3. at after noone till nine at night, & fleume from 9. at night till the third of the morning: I say if a man obserue all these varieties, by mixture, & season, with inclination of the parts, custome of life, and imbecillitie of some part, and proportionally match the multitude of

passions

passions with these occasions, he might haue the ground of all these troublesome perturbations made plaine vnto him: why some are contrarie affected to other some in their melancholicke fits, and are not all times alike, but sometimes sad, and sometimes excessiue in mirth, now more outragious then at another time, as season of the yeare, and time of the day approch, wherein these humours haue more speciall and particular operation. But it were too long to descend into such particularities: it shall suffice only to haue declared how these humours become occasions of passions vnto vs, and to haue noted such a generality of rule, as any one may with ease thereby discipher the particulars. By that which hitherto hath ben shewed, it appeareth these humours onely affect the organ and corporall part, and nothing come nigh the minde and soule: which in the meane time of these stormes and tempests of passion, these delusions, feares, false terrours, and poeticall fictions of the braine, sitteth quiet and still, nothing altered in facultie, or any part of that diuine and impatible disposition, which it obtaineth by the excellencie of creation: no more then the Sunne is moued in the heauens, or receaueth in it selfe an obscurity, when stormes arise, thunder, lightning, and cloudes of darke-

nesse,

neſſe, and boyſterous whirlewinds, ſeeme here below to mixe heauen and earth together, and to make confuſion in the courſe and frame of nature. And thus haue you the obiections alleadged againſt that freedome of the ſoule from the inconueniences, anſwered I truſt to your contentement. Diuerſe accidents follow theſe humours, which are to be ſhewed, both of fancie, ſenſe, and affection, and alſo geſtures and actions of weeping, ſighing, ſobbing, laughing, and ſuch like, with the reaſons of ech one, and how they be wrought by theſe paſſions: which I deferre in this place to diſcuſſe, being called on to proſecute the anſwer to the reſt of the doubts propounded before: which done (that nothing, ſo farre as my vnderſtanding and memory will helpe to the matter, may bee left obſcure vnto you in this caſe of melancholie) I will hereafter proſecute thoſe alſo, as I ſhall haue done the cauſes from whence they proceede.

CHAP. XIX.

How ſickenes and yeares ſeeme to alter the minde: and the cauſe: and how the ſoule hath practiſe of ſenſes, being ſeparated from the bodie.

ALthough perſons ſo diſpoſed with melancholy (as hath beene declared) enioy

enioy not perfect estate of health, yet because they complaine not, neither are accounted sicke, neither lye for the matter, but seeme (their fancies and vaine feares excepted) to be otherwise healthfull; I so take them in this place, though their bodie be in that sort as I haue mentioned, to be charged with defect, as vnsound and imperfect. The last of the obiections is taken from the condition of sicke persons, who (as in apparance it seemeth) both receaue in their minds alteration of defect, and increase of faculties, through the corporall imbecillity: as though at certaine times the bodies health were transported to the establishment of the mind or the bodie at other times, and after an other sort weake, did communicate that also vnto the soule, as disburthening it selfe thereon. To which obiection, the generall answer of organicall disposition of parts is here more particularly to be applyed. And as in the former doubts, so in this I iudge all such actions, as the minde seemeth to performe in that state of body, better or worse, to be organical, pertinent to sensible things, and which as it practiseth not but in this life, neither hath such vse of being disioyned from this masse of earth whereto it is with spirit coupled, so in her faculties she is not to be esteemed subiect to these alterations.

But

But you demand a farther declaration of this point, whether the minde hath vse of sense or not, after it dislodgeth from this earthly tabernacle. To satisfie you herein, if probability of reason will serue, I do not take it otherwise, then that' it is all an eye, all an eare, all nose, tast, and sinew, without distinction, as these seuerall instruments which now it employeth make shew of. For then were it not simple in substance, but must needs haue compounded substance, to answer these particular senses. If you require experience and example of this, because it cannot be had in soules departed (but reason only vpholdeth the rule in respect of them) let vs take that which dreames in sleep do minister, for declaration of this point, which sleepe is a kind of separation of the soule from the body for a time, at the least a rest from outward sensible actions, whereby it more freely applieth it selfe to those diuine contemplations, which is onely learned from the instinct of creation, and neuer apprehended by any other instruction. In sleepe I say, our dreames in some sort make euident vnto vs, how the soule without instrument, lacketh not the practise of senses: in which dreams we se with our soule, heare, talke, conferre, & practise what action soeuer, as euidently with affection of ioy or

sorrow

ſorrow as if the very obiect of theſe ſenſes were repreſented vnto vs brode awake at noone day. If you will ſay it is nothing elſe, but the images of outward things, which hang in the common ſenſe preſented to the fantaſie, or offered of the memory, which inward ſenſes are alwaies watchfull when the outward take reſt: how then commeth it to paſſe, that we can not in like ſort fancy being awake? If we ſhould ſtriue to doe it, euery one ſhould find it impoſſible, as I take it: becauſe the ſoule is in a ſort by that great law of neceſſity (being chained with that golden chaine) in all parts linked to this body, which being awake, letteth thoſe ſincer actions where about it is buſied in ſleep: wherein euery dreame ſeemeth to be a kind of extaſy, or traunce, and ſeparation of the ſoule from this bodily ſociety, in which it hath beene in old time inſtructed of God by reuelation, and myſteries of ſecrets reuealed vnto it, as then more fit to apprehend ſuch diuine oracles, then altogether enioying awake the corporall ſociety of theſe earthly members. But you will ſay ſuch dreames are oft times but fancies. True: and many times they be no fancies, whereof infinite examples may be brought, both ſacred and prophane. Now when they be not, ſufficient proſe ariſeth to that I now diſpute, that

ſoules

ſoules haue ſenſe of things wirhout Organ-
ical ſenſes: and when they be but fancies, yet
that which miniſtreth the obiect, from ſome
diſtemper of diet, or condition of the bodie,
good or bad, is ſented with the minde only,
the outward ſenſes being all in deepe ſleepe,
and the inward hauing no power at all to
See, Heare, Smell, Taſt, or Feele, but only
of diſcerning that which the outward ſenſe
deliuereth: for third there is none to whom
theſe actions are to bee aſcribed. Neither
are theſe ſenſible actions of the mind to bee
accompted falſe, becauſe it ſeeth in dreames
things paſt as preſent: for ſo it doth alſo fu-
ture things ſometimes: which rather may
argue, that both paſt, and to come, are both
preſent vnto the minde, of ſuch thinges as
fall into the capacitie of her conſideration.
If any man thinke it much to aduance the
minde ſo high, let him remember from
whom it proceeded, and the manner how it
was created, and the moſt excellent Eſtate
thereof before the fall, and no doubt it will
ſufficiently anſwere that difficultie, and con-
firme that which I haue ſaid. And thus much
for that interruption of my anſwere to the
obiection from ſickneſſe: whether the ſoule
hath outward ſenſe and not Organicall, or
no. Now to proſecute the anſwere: I ſay all
thoſe which ſeeme to bee faculties altered

in sicknesses, bee only Organicall dispositions which the soule vseth as shee findeth them. As for the outward senses, the Humidities, and Superfluities of the Eares, in some sickenesse being dried vp, maketh Hearing more quicke then in health: so the Poores of Smelling may bee more open, and the eye by the same reason receiue quicker Sight, and the sense of Feeling more exact: or by reason the Spirits are more subtile, which thereby with greater ease flow into all parts of the instrument now emptied of Superfluitie. Againe in Phrenticke persons, we see through drinesse of the Braine and sinewes, what strength they become of, that foure men in health are scarse able to holde them, though otherwise weake and feeble. Now the outward passages of senses thus cleared, and the Spirits more rare and subtile, deliuer more exactly to the inward the Ideas of such thinges as require to bee admitted: which inward senses by like disposition of the Braine, more exactly discerne the outward qualitie of thinges, and deliuer more sincere report vnto the minde, which finding all so cleere giueth sentence, pronounceth, and debateth more perfectly, in respect of that distinction and clearnesse it findeth in those personall representations of things, which may seeme vnto such as consider

ſider not duly whereof it riſeth, to bee an increaſe of gift in the mind by ſickneſſe, and not greater cleareneſſe of the obiect. This diſpoſition of inſtrument cauſeth ſome children to be more pregnant then other ſome, and in ſickneſſe many one to be of better aduiſement then in health. And if you liſt infer it vpon the former grounds: I will not deny this to be the cauſe why ſome bee idiots and fooles, and other ſome of quicke Spirit, and prompt witted. Now as the clearing of the Poores, and ſubtiliation of Spirits, is cauſe of theſe more ready and diſtinct actions in ſickneſſe then in health, and in youth aboue the tenderneſſe of yeares: ſo in health the Poores repleniſhed with their humours, and the Spirits recouering their ordinary groſſeneſſe, or mediocrity, the actions become of the ſame condition they were before: not by any alteration of facultie, but through inſtrument diuerſly diſpoſed. In like manner the aged, farre ſtriken in yeares, faile in the execution of externall actions: though their mindes ſhould rather bee wiſer through experience, (if any thing bee learned by the practiſe of this life) by excrementitious humiditie, and Rhumaticke Superfluities, which drowne the inſtrument, and an internall dryneſſe, whereby all wayes

to that small remnant of Spirit is stopped, through contraction and shrinking of Poores, the very Cundites of the Spirit, into all the Corporall members: neither only doe they faile in outward sense and motion, but the internall also suffer like imbecilitie, whereupon their minde framing conclusions vpon false grounds, seeme to faile in that action also, not hauing better matter to worke on. If you say vnto me: why is not this helped by that Inorganicall sense of the minde, and so these inconueniences auoyded; you must consider the minde neuer exerciseth that, but being withdrawne from the Corporall societie, and these Mechanicall actions, which in a manner in sleep and extasie it is: then it maketh choice of particulars, as it listeth it selfe: what, who, where, and when: neither is it tyed to these outward ministers, or those Ideas which they take view of. Moreouer we must remember that during this life (sauing vpon certaine occasions extraordinary,) God hath ordained these actions Corporall: neither is it necessary that want of outward senses should bee so supplyed, which (before sinne tooke such hold of soule and bodie) were not subiect to these imbecillities, but perfectly and sincerely deliuered the condition of sensible things to the mindes consideration, which

reposing

repoſing truſt in them, according to the integritie wherein they firſt ſtood, diſchargeth her Office of vnderſtanding, iudging, and willing, as this wayonly it findeth cauſe. And thus much touching the anſwere to the former obiections: notwithſtanding whoſe probabilities to the contrarie, you may perceiue how the bodie only receiueth theſe alterations before mentioned, euen as inſtruments of corporal ſubſtance, rayſed from the Earth, ſubiect to Earthly & Elemetary chãges, without touch of Soule or diſturbing of that immortall nature, which proceeded from the breath of God, and is of a more noble race: neither are you ſo to vnderſtand me, as though I accounted the ſoule in this preſent ſtate equall with the firſt Creation: that were erronious and againſt the hiſtorie of mans fall, and of that curſe which enſued through diſobedience, and contrary to that experience, which euery one findeth of inbecillity in the moſt excellent actions of the minde, and ſuch as require no Organ: but my diſcourſe tendeth in this point to exempt it from Corporall contagion only, which it cãnot in any ſort receiue, more then the Heauens pollution from the Earth, being a nature farre more different in compariſon then the Heauens, from this inferiour World, which is allotted to our vſe of habi-

tation. Hauing hitherto declared how perturbations rise of humours, although it bee not greatly pertinent to the matter in hand, of counsell, in this passion: yet because my meaning is not only to satisfie your request in that, but also to giue you argument of Phylosophicall discourse, to occupy your selfe in this heauy time, wherein both Melancholy doth all it may to discourage you, and Sathan the old enemie taketh aduantage to serue his turne vpon your present imbecillity, I will adde the reason of such accidents as fal vnto these passions in such probability, as my hability will affoord, both for mine own exercise, and your contentment, whome in times past I haue knowne to bee delighted with study of phylosophy.

CHAP. XX.

The accidents which befall Melancholike persons.

AS all other state of bodie, so the melancholick sheweth it selfe, either in the qualities of the body, or in the deedes. Of the qualities which are first taken from the Elements, the Melancholicke without adustion, is cold and drie: of such as are second, rysing from the first, of colour blacke and swart, of substance inclining to hardnesse, leane, and spare of flesh: which causeth hollownesse of Eye, and vnchearefulnesse of counte-

countenance, all these more or lesse, some or all: either as the Melancholy is ingenerate, or gotten by errour of diet, hath continued longer, or short time. Of deeds, and such as are actions of the Braine, either of sense and motions dull, both in outward senses, and conceit. Of memory reasonable good, if fancies deface it not: firme in opinion, and hardly remoued where it is resolued: doubtfull before and long in deliberation: suspicious, painfull in study, and circumspect, giuen to feareful and terrible dreames: in affection sad, and full of feare, hardly moued to anger, but keeping it long, and not easie to bee reconciled: enuious and iealous, apt to take occasions in the worse part, and out of measure passionate, whereto it is moued. From these two dispositions of Braine and Heart arise solitarinesse, mourning, weeping, and (if it be of sanguine aduſt) Melancholy laughter, sighing, sobbing, lamentation, countenance demisse, and hanging downe, blushing and bashfull, of pace slow, silent, negligent, refusing the light & frequency of men, delighted more in solitarines & obscurity. These are actiõs which lie in our powers to do, & are called animal. Of natural actiõs, their appetite is greater than their concoction, digestion slow, and excretion not so readie, pulse rare, and slow. And thus fareth it

with Melancholy perſons in thoſe deedes which are actions. Other deeds are certaine workes, and effects of their naturall actions: ſuch are nutritiue iuyce, or excrement. Their nutritiue iuyce as Bloud, and the ſecondary humours that riſe there from, are thicke and groſſe, their Bloud blacke, and nothing freſh. Their Melancholicke excrement very much, if the Splene doe his part: if it fayle, eyther by imbecillitie of attraction, or any hindrance of obſtruction, then is it more plentifull in the veynes, and greatly altereth the complexion: if it diſcharge not it ſelfe of the Superfluitie of that it hath drawne from the Bloud, then ſwelleth it, and groweth it into obſtructions, cauſeth ſhortneſſe of breathing, eſpecially after meate, and an vnnaturall boyling of heat, with windineſſe vnder the left ſide, and plentie of humidity in the ſtomacke, which aboundeth in ſpitting, by hindering the firſt concoction in the ſtomacke, and noyſome vapours cauſing palpitation of the Heart. The excrement of ſtoole, is hard, blacke, and ſeldome: Vrine, pale, and very low coloured, nor much in quantity. Theſe are the chiefe accidents which fall vpon Melancholicke perſons. Of them I will deliuer vnto you the particular cauſes, ſo farre as belongeth vnto the charge of this Melancholicke diſcourſe,

CHAP.

CHAP. XXI.

How melancholie altereth the qualities of the bodie.

THE bodies of melancholicke perſons, if they be naturally giuen to that humour, or otherwiſe it hath preuailed in time vpon them, are colder, and drier then others, of if they be ſuch by errour of diet, then in times paſt they themſelues haue bene: partly through contagion of that humour, which with his cold altereth the complexion, and partly by the nouriſhment taken from the maſſe of bloud: becauſe all the partes are maintayned, and releeued with cold and dry aliment, the reſt of the bloud being cooled by that groſſe, and earthie part. Sometimes it faireth with them otherwiſe, to be intemperately hote through obſtruction, which may gather heat in the ſplene, and ſo accidentally breede an hote diſtemper. Againe if the melancholie be of the aduſt kinde, which partaketh of heate, and becommeth eger and fell, then are they alſo diſtempered in heate, or at the leaſt not moleſted with cold, and howſoeuer it faire with them in heate or cold, alwayes they keepe dry in ſubſtance of their bodies, both the naturall, and the aduſt melancholy agreeing therewith.

therwith. An humidity they haue of Rewme, and ſpitting from the ſtomach, whoſe concoction is hindered, and naturall heate cooled ſomtimes by the ſplenes diſorder, which lieth nigh thereunto, and may with more plentie then need requireth of that ſoure iuice, which ſerueth to ſtirre vp appetite, dull that heat of the ſtomach wherewith the concoction is made perfect, and excrements become few: but this is a moiſtnes excrementitious, and accidentall in that part, and peraduenture like in the braine, by conſent of the ſtomach: the ſubſtance of the reſt keeping drie thorough the nature of the nouriſhment, which in time maketh the complexion of like qualitie. They are not ſo well fleſht, nor in ſuch good plight, as either they haue beene, or as ſome other complexion: by reaſon all the naturall actions, that ſhould ſerue that vſe, are become weaker, and as it were ſmothered with this ſoote of melancholie: neither is the melancholie bloud colde and drie, a fitte matter to raiſe vp fat, or plenty of fleſh: for to both theſe are requiſite a moderation of complexion in the firſt qualities, and a matter of moderate temper, which may entertaine both fleſh & fat. Thirdly the poores of the body beeing not ſo free, for diſtribution of bloud, by reaſon of their groſſe nouriſhment, and nature

of

of the humor, with which his coldneſſe and ſowernes (for ſuch is the taſte of melancholy) cloſeth vp the poores, or ſtraightneth the paſſages, and of it ſelfe alſo ſlow of mouing, the body cannot be filled with that corpulency which falleth to other complexions. To the nouriſhment and good plight of the body, theſe three are neceſſarie: complexion temperate, matter moderate, and paſſage free : which all falling contrary in melancholicke perſons, hindereth them of that good liking and fulneſſe of body, which otherwiſe they might enioy. For if the complexion be too hote then waſteth it, and therein riſeth the cholericke skreetnes : if it be too cold, then raiſeth it not ſufficiencie of nouriſhment of meates, drinkes, and whatſoeuer we vſe for ſuſtentation of life : but leaueth it crude and maketh mo ſuperfluities. If it be drie, then drinketh it vp vnto the ſolide parts, that which ſhould baſte and line the body with, hauing not to ſpare. If moiſt, then in ſtead of firme ſubſtance, the body is ouercharged with a counterfet kind of fat, & hydropical fog, which beareth ſhew of good habit. If the matter be hot or dry, it ſoone vaniſheth, or hath not that ſtore of nouriſhing iuice, to yeeld matter of fleſh & fat, beſids the firme nouriſhmēt. If moiſt, thē ſwelleth it the body : & as water enlargeth a

ſponge,

ſponge, ſo doth moiſt nouriſhment ſoake into the body, and beareth it out, as faſt ſubſtance doth naturally fill, raiſed from temperate nouriſhment. If cold then both hath it ſmall portion of naturall iuice, and ſlow to be paſſed from part to part, it is not eaſily receiued into euery member, whereof corpulency doth riſe. The paſſages being either narrow of themſelues, or hindered by ſtopping, diſtribution is likewiſe letted, very requiſite to the maintenance of good liking, and moderate habitie of the body: which being ouerlarge giue entertainement and place to groſſenes, whether it be ſound, or in apparance. Now theſe three falling out, cold, dry, thicke and hard of paſſage, in melancholicke perſons, procure that leane, and ſpare body of the melancholicke: except it be by former cuſtome of diet, or naturally otherwiſe, which the force of melancholy hath not yet ſo farre altered. Of this coldneſſe and drynes riſeth hardneſſe, whereof the fleſh of melancholy perſons is: except the melancholy riſe of ſome diſorder of diet, or paſſions, and hath not yet entred ſo farre vpon the complexion. Of colour they be blacke, according to the humour whereof they are nouriſhed, and the skinne alwaies receauing the blacke vapors, which inſenſibly do paſſe from the inward parts, taketh die

die and ſtaine thereof, ſauing that in the beginning it may come to paſſe otherwiſe, the body white, and bloud blacke: nature for a time ſeruing her ſelfe of that which is pureſt, and leauing the groſſeſt in the veines, till for want of better, in the end it be faine to take of the melancholicke, which before it diſdained: then altereth it the colour, and faireneſſe is turned into morphe, maketh euident the humour which gaue the die, and hath obſcured the former beauty. And thus are the qualities of melancholy bodies altered by this groſſe, earthie and darke humour.

Chap. XXII.

How melancholy altereth thoſe actions which riſe out of our braine.

TOuching actions which riſe from the braine, melancholie cauſeth dulneſſe of conceit, both by reaſon the ſubſtance of the braine in ſuch perſons is more groſſe, and their ſpirit not ſo prompt and ſubtile as is requiſit for ready vnderſtanding. Againe almoſt all the ſenſes ſtanding in a kinde of paſſiue nature, a ſubſtance cold and drie, and by conſequent hard, is not ſo meete thereto; which as it ſerueth well to retaine that which is once ingrauen, ſo like adamant it keepeth, in compariſon of other tempers,

tempers, that which once it hath receaued: whereby as they are vnfit to commit redily to memory, so retaine they that is committed in surer custodie. Sometime it falleth out, that melancholy men are found very witty, and quickly discerne: either because the humour of melancholy with some heate is so made subtile, that as from the driest woode riseth the cleerest flame, and from the lyes of wine is distilled a strong and burning *aqua vitæ*, in like sort their spirits, both from the drinesse of the matter, and straining of the grosse substance from which they passe, receauing a pureneſſe, are instruments of such sharpeneſſe: which is the drie light that *Heraclitus* approued. To this, other reasons may be added: as exercise of their wits, wherein they be indefatigable: which maketh them seeme to haue that of a naturall readineſſe, which custome of exercise, and vse hath found in them. Moreouer, while their passions be not yet vehement, whereby they might be ouercaried, melancholy breedeth a ielousie of doubt in that they take in deliberation, and causeth them to be the more exact and curious in pondering the very moments of things: to these reasons may be added, the vehemency of their affection once rayſed: which carrieth them, with all their faculties thereto belonging, into the

the deapth of that they take pleaſure to intermeddle in. For though the melancholy man be not ſo eaſily affected with any other paſſions, as with thoſe of feare, ſadneſſe, and ieloſie, yet being once throughly heat with a contrarie paſſion, retaineth the feruency thereof farre longer time then any other complexion: and more feruently boyleth therewith, by reaſon his heart and Spirit hath more ſollidity of ſubſtance to entertayne deepely the paſſion, which in a more rare and thinne ſooner vaniſheth away. This greedineſſe of deſire in thoſe things which they affect, maketh them diligent and painfull, wary and circumſpect, and ſo in actions of braine and ſenſe not inferiour to the beſt tempers: as alſo it maketh them ſtiffe in opinion. Their reſolution riſeth of long deliberation, becauſe of doubt and diſtruſt: which as it is not eaſily bred, ſo it is alſo harde to remoue. Such perſons are doubtfull, ſuſpitious, and thereby long in deliberation, becauſe thoſe domeſticall feares, or that internall obſcurity, cauſeth an opinion of danger in outward affaires, where there is no cauſe of doubt: their dreames are fearefull: partly by reaſon of their fancy waking, is moſt occupied about feares, and terreurs, which retaineth the impreſſion in ſleepe, and partly ouercharged

through

through blacke and darke fumes of melancholy, rising vp to the braine, whereof the fantasie forgeth obiects, and disturbeth the sleep of melancholy persons. These persons are also subiect to that kinde of suffocation in the night, which is called the mare, wherin, with some horrible vision in dreame, they are halfe strangled, and intercepted of speech though they striue to call. This happeneth though grosse melancholicke vapours in them, which cause horrible and fearefull apparitions, by reason of the nature of that humour, and the fancie prone through custome to conceaue on the worse part, and stoppeth their winde, by occupying the passages of such spirits as rise from the braine, and flow into the nerues, which serue certaine muscles of respiration. It happeneth chiefly when they lye on their backe, and somewhat too low with their head: because both the midriffe (a chiefe muscle of respiration) is more pressed with the bowels, which lie vnder it, the stomach is not so firmely closed, whereby vapours more easily haue vent, and the whole bulke of the chest in that position of the body, lying more heauily vpon them, requireth greater force of mouing facultie, whose spirit receaueth impediment of passages by these thicke and melancholicke fumes; and thus are the actions

ons of the Braine altered by Melancholie.

CHAP. XXIII.

How affections be altered.

TOVCHING their affections of feare and ſadneſſe, ſufficiently hath beene ſaid before; ſauiug whether is firſt in place, and poſſeſſeth firſt the Melancholicke heart, it may make ſome queſtion. In myne opinion, feare is the very ground and roote of that ſorrow, which Melancholicke men are throwne into. For a continuance of feare, which is of danger to come, ſo ouerlayeth the Heart that it maketh it as now preſent, which is only in expectation, and although the danger feared be abſent, yet the aſſuredneſſe thereof in the opinion of a Melancholicke Braine is alwayes preſent, which ingendreth a ſorrow alwayes accompayning their feares. They are hardly mooued to anger, except a biting and fretting Choller be mixed with their Melancholy, or the Melancholy be of an aduſt kind: by reaſon they be ouerpaſſionate another way, and haue their parts of groſſer ſenſe then eaſily to be offended, and the Heart not ready to be mooued, being of a colder and drier natnre: or ſo affected by the humour, which being once

throughly kindled with that passion, retayneth the heate longer, and is not easily brought againe into the former temper. Enuious they are, because of their owne false conceiued want, whereby their Estate, seeming in their own fantasie much worse then it is, or then the condition of other men, maketh them desire that they see other to enioy, to better their Estate. This maketh them couetous of getting, though in expence where their humour mooueth them with liking, or auoydance of perill more then prodigall. Iealousie pricketh them, because they are not contented with any moderation, but think all too little for supply of their want: especially if it stand in such matters as import great supply, or otherwise they doe earnestly affect; and are in feare least communication breede whole dispossession, or make inequall partition. They interpret readily all to the worse part, suspitious, least it bee a matter of farther feare, and not indifferently weighing the case, but poysing it by their fantasticall feare, and doubt at home. Passionate they bee out of measure, whereto a vehement obiect and of long continuance vrgeth them: this causeth them to bee amorous, both because it is a pleasure to loue, which mittigateth their inward sorrow and timidity, thinneth their

Bloud,

Bloud, and dilateth the Heart, and a cauſe to bee beloued againe, which of all things liketh the Melancholy perſons, being the greateſt meanes of comfort vnto them: from which all Offices of kindneſſe, curteſie, and grace doe flow: this affection ryſeth not vnto them by proanneſſe of nature, but by the force of that which draweth them vnto the vehemency of paſſion, wherein they ſo oft times exceede, that it bereaueth them for a time (Iealouſie excepted) of all other affection. If the Melancholy be Sanguine aduſt, then may it ſupply the want in the obiect, and cauſe an internall amorous diſpoſition, with ſuch dotage, that maketh no diſcretion where the affection is beſtowed: as he that is of a merry nature will laugh at his conceit, and the angry man diſpleaſed with his owne ſhadow. Thus farre of the ſimple actions of Brayne and Heart, which are altered in Melancholicke perſons, and the manner how, with reaſon of their alteration. Other actions are in compariſon of theſe mixed: as mourning, ryſing of vayne feare, or counterfeit miſery, ſolytaryneſſe, leaſt occaſion of griefe bee miniſtred by company and reſort: ſilence, through retraction of Spirits by their paſſion (except it bee in mournfull plaints) to mittigate the ſorrowe, and ſtiffeneſſe

of the inſtruments, beſides the diſorderly feare and heauineſſe which cannot either miniſter, nor take occaſion of familiar conference and communication, wholly tranſporting them to the concocting of their ſorrowfull humour: which breedeth in them (the paſſion more and more increaſing) a negligence in their affaires, and diſſoluteneſſe, where ſhould be diligence. Of pace, they are for the moſt part ſlow, except perill cauſe them to haſten, both by reaſon of their members not ſo nimble for motion, and the mind occupyed with cogitation and ſtudy ſtayeth the pace: as we find our ſelues affected, when any matter of weight entreth into our meditation. Moreouer they are giuen to weeping ſometimes (if the Melancholy be Sanguine, they exceed in laughter) ſighing, ſobbing, lamentation, countenance demiſſe, and lowring baſhfulneſſe, and bluſhing, the reaſons whereof and manner how they ariſe, becauſe it requireth a larger diſcourſe, I will referre them more particularly to bee diſcuſſed in ſeuerall Chapters following, with Philoſophycall cauſes, or probabilities (at the leaſt) how euery one of theſe are wrought, that you be fully inſtructed in that ſpeculation of Melancholy, and the accidents which follow it, as you are (more then I wiſh, or ſtandeth with your preſent com-

comfort) exerciſed in the practiſe.

CHAP. XXIIII.

The cauſes of teares, and their ſaltneſſe.

OF all the actions of Melancholy, or rather of heauineſſe and ſadneſſe, none is ſo manifold and diuerſe in parts, as that of weeping. Firſt of all it putteth finger in the eye, and ſheddeth teares: then it baſeth the countenance into the boſome: thirdly it draweth the cheekes with a kinde of conuulſion on both ſides, and turneth the countenance into a reſemblance of girning; and letteth the browes fall vpon the eye-lids: it bleareth the eyes, and maketh the cheekes red: it cauſeth the head to ake, the noſe to runne, and mouth to ſlauer, the lips to tremble, interrupteth the ſpeech, and ſhaketh the whole cheſt with ſighes, and ſobs: and ſuch are the companions of this ſorrowfull geſture of weeping: of which I will deliuer you the reaſon one by one, firſt beginning with teares. All obiects, or cauſe of perturbation ryſeth more or leſſe grieuous, or acceptable, as it is taken: and although the cauſe be great, if it bee not apprehended, it moueth no perturbation at all. This cauſeth ſome to ſorrow, whereat another reioyceth:

and other some to lament, which other some beare out with courage, or haue no such sense of: and to exceede in ioy or sorrow, (except reason moderate the affection) where other some keepe mediocrity: by reason of certaine degree of apprehension: yea though reason beare no part in the moderation. Moreouer seeing it is necessary, that both Brayne and Heart bee disposed in a kind of Sympathy, to shew foorth the affection, as they be diuersly disposed, so may the cause of perturbation more or lesse moue and trouble. As if the Brayne be quicker of conceit, and of more exact discretion then the Heart is ready to yeelde his passion, by reason of a more compact and firme temper, then is it not answerable to the apprehended hurt or danger. If it bee more dull, then by reason the apprehension entreth not duly into the consideration of the present State, or immynent perill, the affection answereth not the cause. If the Heart bee more tender, then the Brayne ready: there is feare and heauyneſſe oft times, either without cause, or more vehement then cause requireth. And thus it fareth in the rest of the perturbations, these three alwayes concurring in the affection: the outward moue or cause, the apprehension of the Braine, and the motion of the Heart: according

to

to the variety and diuerſe diſpoſition of which three, the perturbations become diſtinct in kinde, and diuerſe in degree. This is neceſſary for you to know, for the more plaine deliuery of the cauſes of the accidents before mentioned. And firſt of Teares, whoſe paſſion is not euery kinde of griefe, nor any one kinde alike taken, neither though the griefe bee taken alike, and the cauſe iuſt and true, yet doth the party not alwayes ſhedde Teares, thus affected. Firſt therefore, for the manifeſtation of this matter of Teares wee are to ſearch what kinde of thing it is that moueth weeping, then how it is to bee receiued to worke this effect, and thirdly of what diſpoſition they are when iuſt occaſion is miniſtred, and the cauſe bee ſo taken, that readily ſignifie theyr inward paſſion, by that dolorous outward geſture and action. Of ſuch cauſes as draw vs into perturbation and paſſion, that only which moueth griefe and ſorrow of Heart cauſeth Teares. Such weeping as ſeemeth to proceed of ioye is of a myxt cauſe as ſhal hereafter be declared, & maketh no exception to that vniuerſall cauſe of teares procured by affliction, or grieuance: for elſe we ſe no man weepe but in ſorrow: neither do any ſorrow, but vpon occaſion or perſwaſió of calamity, or hurt, either preſēt or

to come: saving those which are Melancholicke passionate, who notwithstanding fancy vnto themselues a counterfeit occasion thereof without cause. This I neede not stand vpon, because it is euident of it selfe, and requireth no farther demonstration, the other two being of greater difficulty, and of more diligent consideration. Touching the first of the two latter, how the affection is moued for weeping, I take it necessary, the passion be not very extreme nor of the highest degree of sorrow, neither so light and gentle that the obiect bee contemned. For the first: if the perturbation be too extreme, and as it were rauisheth the conceit, and astonieth the Heart, then teares being ordinary, and naturall to a kinde of mediocrity of that passion, are not affoorded to an extraordinary affection: euen as a ioy suddaine and rare taketh away for the present the signification of reioycing, and turneth the comfort which should bee receiued into an admiration, in stead of mirth and cheeres: so in great extremity of feare and heauyneſſe, sorrow being conuerted into an astonishment, the senses rauished, and benummed therewith, the teares are dryed vp or stayed, (being effects of ordinary and of naturall passion,) and others more stranger come in place, as voydance of

ofvrin, and ordure. For as cold in a kind of degree, moueth ſenſe, and the ſame extreame benummeth and taketh it quite away: and as exceeding brightneſſe blindeth or at the leaſt dazeleth the ſight, aſwell as darkenes obſcureth the obiect: ſo an occaſion of feare being beyond ordinary compaſſe of naturall paſſion, ſeemeth to the heart, and vnderſtanding of an other ſort, then whereat to ſorrow, or teares belong, and the tokens of ordinary affection are due: which flow not, by reaſon (through that great perturbation) nature is wholly violated, and keepeth no courſe of accuſtomed order: or becauſe ſuch is the flight of nature, from that which ſhe ſo abhorreth, that hiding her ſelfe in her owne center, ſhe draweth with her thoſe humidities, which eaſily follow with the ſpirits and bloud, and are not ſeparable for vſuall excretion, beſides that contraction of her poores, whereby the effluxe of teares is hindered. This in my opinion is the cauſe: why extremity of terrour or heauineſſe refraineth teares, eſpecially if a fright haue gone before: which is of greateſt force to make this perturbation, and to ſhut vp the poores of our bodies. This appeareth in ſuch as are ſcarred: whoſe haire ſeemeth to ſtand vpright and ſtiffe through that contraction. So then the ſame cauſe of paſſion in kind differing

differing by degrees, both dolorous and full of calamity now causeth abundance of weeping, & gusheth out into brookes of teares, and anon drieth them all vp, through distraction of the minde, and stupidity as it were of the heart, as though the cause of mourning were altogether remoued. If you doe require example in the selfe same person of weeping, and refraining from teares in the same kind of obiect, yet differing in degree, that is most singular which is reported by *Aristotle* in the second booke of his Rhetoricke, out of *Herodotus*, of *Amasis* King of *Ægypt*. We are moued with compassion only (saith he) at the affliction of such familiars, as are not very nighly knitte vnto vs, either by acquaintance or affinity: and of the calamity of our most deere friends or allies, we haue not compassion: but we are affected with their hurte, as with our owne: wherefore it is reported of *Amasis*, that although he did not weepe for his sonne, whom he saw led to be put to death: yet at the calamity of his friend *Philippus*, he shed teares: for that which in his friend was pittifull, shewed in his sonne horrible, and terrible to behold. Now terrour chaseth away, and swalloweth vp all compassion. Which history of *Amasis*, maketh cleere all doubt in this point, and confirmeth that

which

which we propound by the reaſon of one of the moſt graueſt philoſophers. As this ouer vehement feare drieth vp theſe ſprings of teares, or ſhutteth vp the paſſages that no way is giuen for them to diſtill: ſo the cauſe being light, and not greatly vrging the heart nature vſeth not to make ſuch ſhew of ſorrow: ſo that at ſmall matters or ſo taken, no man vſeth to weepe. Children (for want of vnderſtanding) in a manner weepe at all occaſions of offence alike: which time and age afterward correcteth. Thus then in my opinion the affection is to be diſpoſed for weeping: euen in a meane, betwixt that light regard of perill or calamity wherwith no man is moued to teares, and that vehement extremity, which ingendreth amazednes and aſtoniſhment, wherwith nature either is benummed as it were, and dazeled with the extremity of paſſion, and neglecteth her ordinary ſignification of ſorrow, in a caſe ſo far extraordinary: or elſe ſo farre withdraweth her ſelfe into the center of the body with her ſpirit, bloud, and humidity, and cloſeth vp her poores ſo ſtraightly, that neither matter of teares is ready, nor paſſage free for them to diſtill by. For the naturall paſſages, and ſuch as depend not vpon voluntary opening or ſhutting (as of the bladder, and ſtoole) ſo farre only

are

are open, as they be diſtended and fillled with bloud, humour, and ſpirit, which being withdrawen as in a dead body, they cloſe together like an empty bag. But why then (ſay you) do ſome make vrine for feare and why doth not nature withhold it, aſwell as teares, being a kind of excrement not much vnlike? The reaſon is ready: ſuch retention as is performed by muſcle and animall faculty, deſcending from the braine by ſinues, is of another ſort, then that which is accompliſhed by aſtriction of poore: againe ſuch excrementes as are already congregated into a place of receipt, from whence they are to be voided out of the body heereafter, are not of like condition with that which hath as yet no ſeparation: For the firſt point the bladder, as alſo the fundament, haue ech of them a certaine round muſcle, which hath power of opening and cloſing within it ſelfe which opening, way is giuen to the excrement, that of it ſelfe (finding paſſage) iſſueth out of the body: or without opening (and it bee a liquid excrement as vrine is) if the muſcle ſhut not cloſe, or retentiue feebled, it voydeth alſo, though not ſo plentifuly as being full open. Now in feares that exceed, the ſpirits influent into that muſcle (as all are ſuch that pertaine to ſence and motion) are called backe, as I haue before declared,

declared, to their proper fountaines, and ſo it, being left deſtitute, receiueth a kynde of paraliticall diſpoſition for the time, and fayleth in his office, which is the cauſe of ſuch vnvoluntary excretion. Now if you conſider and remember how the vrine paſſeth from the Kidneys by thoſe long veſſels, you ſhall well perceiue there can be no refluxe backward, though it bee forced, for they diſcend not directly, opening themſelues as a touchhoſe into a gunne, but ſloplings betwixt the ſubſtance of the bladder, with certaine ſlender and thinne skinnes, which immediatly after the entrance of the humour cloſe vp, in ſuch ſort, as the fuller the bladder is, the firmer is their hold, as you may ſee in the leather clacke of a payre of bellowes. Experience heereof is made manifeſt in a bladder, which being blowen retaineth the aire and ſuffereth not to vent, though it haue entrances, ſuch as I haue ſpoken for the vrine. This then is one hinderance why the vrine can not be retracted, the way being made vp by thoſe skinnes, and the manner of the entrance ſuch of that excrement into the blader, why ſuch ſtopping cannot be in them, as falleth out by cloſing of poores, that happeneth to other parts through euacuation. For theſe paſſages are neither open, becauſe they be full: nor cloſe, becauſe they be empti

empty, but are the one and the other, at our voluntary pleasures. To this is the largeneſſe of the paſſages to be added, which hinder the cloſe ſinking of all ſides together, with the poſition of the body downeward direct: and thus much for the difference of the retention and excretion, and how by reaſon the parts containing the excrement, no calling backe of humours can be, as in other parts which haue fluxe and refluxe free. Touching the manner of excrement, this difference alſo is to be holden, that ſuch humours as are not yet ſeparated for euacuation, follow the courſe of ſpirits, and ebbe and flow with them, being within the regiment of nature, which the vrine contained in his natural vrinal, and attending the opening of the paſſage and deſtitute of thoſe actiue ſpirits can not do: and this I take to be the cauſes, why in extreame paſſions of feare vrine may paſſe againſt his wil, that notwithſtanding can ſhed no teares by the ſame extremity. The third point remaineth, for the more eaſie declaration of this doleful geſture, of what diſpoſition of body they are of, who are apt to teares. They are almoſt altogether of a moiſt, rare, and tender body, eſpecially of braine & heart, which both being of that temper, carrie the reſt of the parts into like diſpoſition: This is the cauſe why children

children are more apt to weepe, then thoſe that are of greater yeares, and women more then men the one hauing by youth the body moiſt, rare and ſoft, and the other by ſex. Whereby teares both eaſily flow, and are ſupplied with plentifull matter, if with rarenes of body and humidity, the braine aboue the reſt exceede that way: and the eyes be great, & veines and paſſages there about large: then wanteth there nothing to the fountaine of teares, euen vpon ſmal occaſion cõtrarily they which haue their bodies drier by nature, & more compact, & the paſſages and poores cloſe, as men in compariſon of women & children, ſuch hardly yeeld foorth that ſigne of ſorrow though the occaſiõ may require it. Thus you vnderſtand what occaſion moueth weeping, how taken, and what ſtate of body they be of, that eaſily water their cheeks, when ſorrow & calamity afflicteth. Now let vs conſider the matter of teares, what it is, & whence particularly, & properly they flow, & manner how. The matter is the excrementitious humidity of the brain not contained in the veines: for elſe would teares not be cleare, nor of a wateriſh colour but reſembling the colour of vrine, receiue a tincture from the thinneſt part of the bloud, and ſo appeare yellow, except the ſtraining of the humour might ſeeme

seeme to clarifie them, which can not so be: For straining, although it cast away impurity, it altereth not colour: as straiae claret wine as often as you will, it keepeth still the colour. Againe, the tincture of yellow, being of a cholericke whay in the bloud which is most thin, would nothing hinder the passage of the teare, nor remaine behind in the strainer. Then we may resolue vpon this point, that teares rise of the brains thinnest and most liquid excrement, whereof (being the moystest part of the whole body, and twise so much in quantity as the braine of an oxe) it hath great plenty, euen more then any other part, both in respect of his temper, and largenesse. This excrement is voyded ordinarily by the palate, the nose, and the eyes, by certaine passages ordained for veines, arteries, and sinues, from that carnell which is placed in the sadle of the bone called the wedge, which is direct ouer the palate of the mouth: this carnell is there placed, that the excrement might not rush suddenly into these parts, but gently distill into them. The most ordinary passage of thinne humour is by the pallate and nose: the pallate receaueth it directly, the nose from the eyes, least they should be molested by continuall fluxe: into the eyes it floweth by the passage of the second couple of ner-

ues,

Nerues, which ſerue to moue the eye, not entring the ſubſtance of them, but paſſing on all ſides, floweth to the eyes, and from thence is receiued of the fleſhly carnell in the inner corner of the eye, and ſo paſſeth ino the noſe, and voydeth out to purge the head thereby: and this is the ordinary courſe of that humiditie, which voided from the Brain into the noſe. Vpon occaſion of griefe, or trouble of ſmoke or wind, this thinne liquor floweth from all parts, and is receiued of another fleſhly carnell vnder the vpper eye-lid towardes the eares, and from thence alſo watereth them, and trickleth downe the Cheekes. So then you perceiue the matter of teares, and by what ſtreames it voydeth, and how it is conueighed. It remayneth laſt of all to lay open vnto you what cauſeth the flux out of the eyes, ſeeing ordinarily it ſhould paſſe into the noſe, or through the pallat bee voyded out at the mouth: and how in weeping, nature diſchargeth her ſelfe of this excrement. For clearing of which point, you muſt call to remembrance the kind of paſſion, wherewith nature is charged in matter of griefe or feare which is an inforcement of flight into her own center, not hauing whether elſe to flye: whereby ſhe gathereth in one her ſpirits, and Bloud and calleth them in, partly withdraw-

ing them from that fearefull obiect, and partly by vniting of forces, inableth herselfe to make greater resistance against that which annoyeth: these Spirits are such as passe from the principall parts of the Heart, Braine, and Liuer, and giue life, nourishment, sense, and motion to the rest of the members of our bodies. So then the Brayne being thus repleniſhed with his flowing spirits, is fuller then it was before, and of necessitie warmer, heat alwaies accompanying Spirit: with the Spirit, refloweth also the Bloud, and humours: and that all may become safe, nature maketh such contraction of the substance of the Brayne, and parts thereabout, that as one desirous to hold fast with his hand that which is apt to flow foorth, looseth by his hard handling and compression, which otherwise might retaine, so it expresseth that which by thinnesse is ready to voyde, and forcing with Spirit, and pressing with contracted substance, signifieth by shower of teares, what storme tosseth the afflicted Heart, and ouercasteth the cheerfull countenance. And this is the manner of the watering of the sorrowfull cheeks, and visage disfigured with lamentation, which being by this double meanes inforced, issue in more plenty, then the passage into the nostrels can readily discharge: the aboun-

aboundance whereof drencheth the eyes, and ouerflowing the brims of the eye-lids, filleth the boſome with teares. This cauſeth the noſe to run, and the mouth to ſlauer: euen the ſudden breach of theſe waters, faſter ſeeking vent, then agreeth with natures ordinary auoydance. They are ſalt of taſte, through that heat of the eye, which turneth eaſily that excrement into ſaltneſſe, beſides the mixture of ſalt humidity which is alwaies about it. For the eye of any one being touched with the tongue, giueth a manifeſt reliſh of ſaltneſſe: which ryſeth of that moyſt excrement, altered into ſuch taſt by the eyes heate. That the eyes bee exceeding in heat, beſides manifeſt experience of touch, the plenty of Spirit which they ordinarily poſſeſſe, the ſtore of arteries and veines, the plenty of fat round about, the celerity of motion, doe argue ſufficiently the ſame. Neither is that ordinary paſſage of humidity from the braine, whereby their heate may be tempered, leſt they become thereby ſore, and withered, the leaſt argument of their hote temper, which is not afforded to any part of the body, the heart onely excepted. Laſtly the aptneſſe to bee offended with heate, and ready offence taken that way, ſufficiently declareth whereto their nature bendeth.

Chap. XXV.

Why and how one weepeth for ioy, and laugheth for griefe: why teares and weeping indure not all the time of the cauſe: and why the finger is put in the eye.

IN the former Chapter mention was made of weeping for ioy: here you may demaund a reaſon, why a ioyfull paſſion yeeldeth foorth ſo ſorowfull an action: neither doe they that weepe faine, as a man will counterfeit, laughter: for teares cannot be counterfeited, becauſe they riſe not of any action or faculty voluntary, but naturall: and the weeping cauſed of ioy is as hearty, as that which ryſeth vpon conceit of ſorrow. We doe ſee in the works of nature contrary effects wrought by the ſame cauſe: ſo the ſame effect enſueth vpon contrary cauſes, through the diuerſe manner of the working. You ſee how the Sunne altereth the whiteneſſe of a mans skinne into blackneſſe, and how it maketh Cloth white, it ſofteneth Waxe, and hardneth Clay. Againe wee ſee how the cold withereth the Hearbe, as doth the heat, and cauſeth the Earth to bee warme, that the Fountaines ſmoake againe, as doth the Sunne: and is as requiſite with vs in his ſeaſon, for the fertility of the

the Earth, as the reflexion of the Sunne-beames. What maruell then, if contraries in paſſions bring foorth like effects, as to weepe and laugh, both for ioy and ſorrow? For as it is oft ſeene that a man weepeth for ioy, ſo is not ſtrange to ſee one laugh for griefe, whereof examples are dayly: as if a man taketh vp that which is burning hot, hauing thought it had beene colde, hee will laugh at the hurt hee feeleth: likewiſe if one aſſay to handle another mans wound, the wounded will declare the diſcontentment with laughter: euen as a man that is tickled will laugh though hee take no pleaſure in tickling, but rather miſlike and diſcontentment. With ſuch kind of laughter did *Democritus* grieue at the vanities of this life: which alſo moued *Heraclitus* to weep. And ſometimes in vrgent diſtreſſe, the anguiſh and vexation of mind, is declared with this kind of *Sardonian* laughter, as if the Heart tooke pleaſure, whereat it is grieued. This is cleare, and needeth no longer diſcourſe: the reaſon is not ſo euident, which I will now make plaine vnto you. As you heard before how teares in ſorrow doe iſſue out of the eyes by compreſſion, and that internall fulneſſe of Spirits, and heate which forceth out theſe teares, ſo ioy and gladneſſe being an inlargement of the Heart and Braine, and

all the internall parts especially of the spirits, which doe as it were issue out, to welcome the ioyfull obiect, partly through the inlargement of the passages, & partly through the accesse of spirits to the outward parts, the moysture before mentioned is forced out of the eyes, and and distilleth into drops of teares: especially if commiseration and compassion bee mixed therewith. Such was *Iosephs* weeping ouer his brethren, framed of ioy of their presence, and compassion of their Estate: and so did *Ionathan* weepe ouer *Dauid*, and *Dauid* ioying at *Ionathans* kindnesse, with commiseration of his teares exceeded him in weeping. This most commonly falleth out, when he whom wee loue hath escaped danger, or wee thinke through ouer long absence, somewhat vnprosperous might or hath befallen him. Now the consideration of the present safety, mingled with remembrance of perill or want, for the present, breaketh out into teares, which are easily to be voyded, both through compression, as hath bin before shewed, and by forcible expulsion. I see you desire farther, as well why griefe procureth laughter, as strange an effect from the cause, as teares are from ioy & comfort. Before I lay this open vnto you, ye are to know what parts are first affected with laughter, and how they draw others in-

to

to the ſame fellowſhip of action. The parts which firſt are affected in laughter, are the hart & the Midriffe, wherto the Heart by his call and skin is more ſtraightly faſtened then in beaſts: the obiect of laughter being a ridiculous thing, mixed of pleaſure & diſpleaſure (elſe were it not ridiculous) cauſeth the hart to moue with great celerity his cõtrary motions of opening, & ſhutting, which being ſo repugnant, cauſe a maruailous agitation in the part: by this agitatiõ, & ſtraight coupling of the hart to the Midriffe, which draweth by conſent other parts into like motion, the laughter is deliuered by interrupted expiration: by reaſon the Midriffe in his contractiõ is not ſuffered quietly to finiſh it, but is by the hearts trouble reſtrained & ſlowed in his fall. Thus knowing the cauſe of laughter, and the inſtruments of the geſture, I ſhall more eaſily manifeſt vnto you, why a man may ſometimes laugh for griefe and diſcontentment, as well as weepe for ioy. Of all the Muſcles in the body, the Midriffe is the moſt noble, and of greateſt vſe, whoſe action is in continual motion, and neuer ceaſeth, not ſo much as in ſleepe (when all the reſt take their eaſe) for the neceſſity of breathing: with this Muſcle doe accord diuerſe others, eſpecially thoſe of the nether iaw and Cheekes and lips, taking their Nerues from

the fourth couple increased by the sixt, which ryse from the pith of the chinne in the necke. So then, the Midriffe being affected with any kind of extraordinary motion (as it is in griefe) easily draweth the Cheeks, and lips into like motion. But how is the Midriffe affected in griefe? Euen much like as it is in laughter: that is to say, hindered in his free falling by the contraction of the Heart, which in griefe calleth in his Spirits, closeth it selfe, and filleth the neighbour parts with more store of Bloud then is ordinary, which being so repleniſhed, the Midriffe is drawne with the Call of the Heart, and hath not his owne libertie in his contraction: by which meanes the expiration is deliuered by fits, and not wholly, as in ordinary breathing, the Midriffe (resembling in vse the leather of a paire of Bellowes) being ioyned round about to the sides of the Chest: which answereth the two boords of the Bellowes. This also draweth the consent of the lips and Cheekes, the Muscles thereof agreeing with the Midriffe in their Nerues, which make like contraction to that in laughter, after a counterfeit manner in paine and ach that one presently feeleth or feareth. The other kind, which is of griefe of mind, as that of *Hannibal* for the distresse of *Carthage* and his present calamity, is of a mixed cause, com-

compounded of ſome ioy, which riſeth of confidence of remedy or reuenge, which cauſeth a dilatation of ioy, entermedled with contraction of griefe: ſo a man that hath receaued a diſpleaſure of his enemy, and aſſured how he may be euen with him, will laugh, though he haue indignation at the diſpleaſure, vpon hope of requittance: whereof riſeth a certaine ioy mixed with griefe, that forceth out a *Sardonian*, bitter laughter, ſhort, and ouertaken with more griefe, which with vapour and ſpirit, through that dilatation of the heart, filleth the cheeks and cauſeth their muſcles to be withdrawne to their heads, ſhew their teeth, and faſhion the countenance into that kind of grinning which is apparant in laughter. Thus much by the way of laughter, by occaſion of that weeping, which falleth vnto ſuch as vpon cauſe of ioy breake out into teares. If you deſire to know more of this merry geſture, I referre you to a treatiſe of laughter, written by *Laurence Ioubert* of Mountpellier, a Philoſopher, and Phiſitian, in my iudgement not inferiour to any of this age. The cauſe why weeping endureth not all the time of the ſorrow, but moſt commonly at the firſt brunt only of griefe teares are ſhed, is partly by reaſon time acquainteth the hart with the ſorrow, ſo is the contraction leſſe,

the

the danger not being ſo ſtrange. Againe that moyſture is partly emptied, which miniſtreth matter vnto teares, and reaſon in time dealeth with the affection, which peraduenture moderateth the griefe, whereby it leſſe vrgeth. The finger is vſually put in the eye in weeping, by reaſon the teare falling into the eye with his ſaltneſſe procureth a kinde of itching about the carnel of teares, which requireth ayde of the finger to be expreſſed at their firſt fall: afterward the part acquainted with that quality, and one teare drawing on another, ſuch expreſſion is not ſo neceſſarie. Beſides this cauſe of rubbing the weeping eye, a ſtrange matter therein requireth wyping, which alſo moueth the finger to haſt to the eye watered with teares: but this is after a while, the other before almoſt any teare fall, as though they were expreſſed with rubbing. And thus much touching the cauſes of teares, which beare the greateſt part in weeping: now ye ſhall vnderſtand how other partes of that geſture are performed, and by what meanes.

CHAP

Chap. XXVI.

Of other partes of weeping: why the countenance is caſt downe, the forehead lowreth, the noſe droppeth, the lippe trembleth, the cheeks are drawne, and the ſpeech is interrupted.

IN weeping the contenance is caſt down by reaſon the ſpirits are retracted, which are the authors (by tonicall motion) of erection: as a maſte corded on all ſides ſtandeth erect: which in ſorrow being withdrawne from the muſcle, cauſeth them to yeeld to the poyſe of the head: and ſo bendeth it downeward, whereto it is more enclined then backeward: by reaſon the rowels of the neckbone, with their ſnagges hinder that inclination. The forehead lowreth after a paraliticall faſhion, being deſtitute of his ſpirits, and all the former partes filled with that excrementitious moyſture of teares before mentioned: which is in that aboundance in perſons moiſt of brain, tender and rare of poores, that not finding ſufficient way at the eies, it paſſeth through the noſe, as the other part by the palate into the mouth, & ſo filleth all ful of teares & ſlauer. The lippe trembleth, becauſe the ſpirit which ſhould vphold it in his right poſition, is now in greateſt meaſure departed: ſo that

that the waight of the lippe, striuing with the imbecillity of the part, causeth a trembling, which is betwixt erection, and plaine declination: as if a man hold a thing too heauie till he beginne to be weary, though at the first he hold it steady, at the length striuing aboue his power to beare, it maketh his hand to quake and tremble, the remnante of strength, striuing with the weight. The vpper lippe remaineth steady and still, because it hangeth, and requireth no proppe of erection: yet appeareth it somewhat longer then before, being fully stretched out with the weight, and not borne vp, and restrained by the spirit. The cheekes are drawn much like as in laughter: not by any influence of the liuely spirit, which in laughter repleniſheth the countenance, and causeth the eyes to sparcle, and filling the muscles of the cheekes with a subtle vapour, causeth them to straine for the auoydance: as in streaking, the muscles are contracted to exclude a vaporous excrement: but the contraction of the cheekes in weeping seemeth to me, not to rise of any other cause then by an excrementitious vapour, which passeth with the humiditie of teares, from the braine into the cheekes, and forceth nature to make contraction to discharge it selfe of that vapour: ioyned with the consent, which is

betwixt

betwixt the muſcles of the iawes and lips with the midriffe: whoſe remiſſion, and ſlackening, being haſtened by the contraction of the heart in griefe, contracteth alſo the foreſaid lippes and cheekes, with which it conſenteth by the fourth and ſixte paire of nerues, deriued into both parts, from the marow of the chine bone of the necke. Theſe are alſo the cauſes of the whole deformity of the face in weeping, which chiefely contracteth the viſage in expiration, in which the heart hath more power ouer the Midriffe being ſlakened, then in inſpiration, wherein by dilating of the cheſt for vſe of breath it is extended. The ſpeach is interrupted in weeping, becauſe the cheſt in expiration doth not fall and ſincke, by gentle declination equally: but hindered by that contraction of the heart, remitteth his extenſion, as it were by ſtroakes. As if a man would take a paire of bellowes, and not ſuffer them being enlarged and full of aire to ſhut of themſelues, but by an vnequall preſſing of the handes, cauſe them to puffe by fittes, and part the blowing into ſundry blaſtes, which at once might be auoided. So the voyce riſing of the ayre expired, as that is voyded, in like ſort the voyce is framed: which cauſeth thoſe that weepe to ſpeake more indiſtinctly and diuided ſentences, then when they are

free

free from that affection. Moreouer speach doth require not onely the yeelding of the chest through the poyse, but standeth in neede also of the intercostall muscles, and those of the top of the windpipe, with them of the bely, which through griefe or feare being now not so repleniſhed with spirits, the authors of motion of those muscles, cannot deliuer the voice smooth & vniforme as before, more then a childe is able sufficiently to way downe by his strength of hand a smithes bellow, that is forced by poyces to finish that which strength would performe at once. Neither is the speech interrupted, and broken only by the disorderly expiration, but the inspiration being by sobs cutteth also the voice, and marreth the distinct pronuntiation, the cause whereof as also of sighing I will deliuer vnto you in the next chapter. Thus you haue (sobbing excepted) the reasons of all the partes of weeping, so farre as my coniecture by reason in matters so hidden can gather: I will proceed to the causes of sighing and sobbing, and how they be procured, and by what meanes, and so finish the whole mournefull gesture of weeping.

CHAP.

CHAP. XXVII.

The cauſes of ſobbing and ſighing: and how weeping eaſeth the heart.

BEſides the former actions of ſorrow, weeping is for the moſt part accompanied (if it be vehement) with ſobbes and ſighes: of which two, ſobbing is neuer without weeping, ſighes are ordinary and common vpon cauſes that force no teares, as euery one hath experience. For vnderſtanding of the cauſes of ſobbes, it is neceſſarie for you to call to minde that which hath bin ſaid of the vſe of the *Diaphragma*, or Midriffe, and the outward intercoſtals, or outward muſcles betwixt the ribbes, and the manner how the heart is affected in griefe and ſorrow. The dilating of *Diaphragma* is to enlarge the cheſt, for taking breath. This is onely required, if we be not more then ordinarily vrged to breath: which if wee bee, then doe the outward muſcles of the ribbes dilate the cheſt alſo, and ſo encreaſe the inlargement. Now when matter of griefe inforceth teares, the *Diaphragma*, and the muſcles receiue a weakeneſſe, by reaſon of retraction of ſpirits, that they are faine for the dilatatiõ of the cheſt to make

make mo puls then one, as you heard before in the motion of contraction, so that the breath is not drawen at one straining of their cordes and fibers; but by diuersi nspiration: besides, the heat of those parts being retracted, maketh them lesse plyable vnto the force of the Muscles: whereby the respiration is with more difficulty performed, which requireth more vse of dilatation, then before: by reason the heate about the heart it selfe is now greater then before the passion which bringeth therto a kind of suffocation. That cooling of the heart which is sensibly felt by suddaine euill tydings, of mishappe vnlooked for, or whatsoeuer new calamity, riseth through acceesse of the bloud and spirits: which although they be hote, yet wanting somewhat of that heate which is feruent, and naturall to the heart, and of the heate of those spirits which are resident there, for the time seemeth to coole, in comparison of the heat which the heart felt before: as a man would cast hote water to that which boyleth most feruently: which although it be hote, yet inferiour in degree to the heate of feruentnesse, it mitigateth the scalding heate, and slaketh the boyling. In like manner at the first recourse of these humours, and raunging spirits, although the heart seeme to receiue a chilling, yet anone

by

by contraction, and plenty of Spirits, which are apt to take heate: it receiueth a greater neceſſity of breathing, which being not anſwered through imbecillity of the breathing parts, diſchargeth the Office of reſpiration by ſobs, which ſhould be performed by one draught of breath. And theſe I take to bee the cauſes of ſobbing. Sighing hath no other cauſe of mouing then to coole and refreſh the heart, with freſh breath, and pure ayre, which is the nouriſhmēt & food of the vitall Spirits, beſides the cooling which the heart it ſelfe receiueth thereby. The heart being contracted as hath beene ſaid, deliuereth not ſo freely his ſootyand ſmoky excrements whereby the Spirits become impure, and it boyleth with more diſtemper: which neceſſity of freſh Spirit and coole ayre enforceth a deeper inlargement of the Cheſt then is ordinary in which not only the Midriffe playeth his part, but outward intercoſtalles or middle Muſcles, of the ribs, beſides certaine of the ſhoulders, doe their indeuour to this ſo neceſſary an office. Moreouer it is very probable that the Midriffe by acceſſe of humours and vapours to the parts thereabout, is charged with vaporous ſuperfluitie, which is by ſtretching it ſelfe, as in yawning, avoyded: when the Muſcles are diſtended by any vapour, of what ſort ſoe-

uer it be of, being plentifull and aboundant, it ſtirreth them to a contraction, which cauſeth a kind of preſſing, whereby they deliuer themſelues of this excrement. This in yawning cauſeth that gaping, and ſometimes accompanied with ſtreaking, when we find our ſelues vnluſty, and vndiſpoſed to ſtirre or exerciſe: which falling to the Midriffe, may cauſe a kind of ſighing, when a man hath no cauſe: as hauing cauſe, it helpeth it forward. For who ſoeuer yawneth, ſhall perceiue his Cheſt and Midriffe dilated in ſuch manner as in ſighing, and feele about the heart a kinde of refreſhing: euen as when hee ſighed. To theſe cauſes may bee added the weight of the heart, which is by reaſon of the acceſſe of humours about his veines and arteries, to his contraction, increaſed: whereby it lyeth more heauily vpon the Midriffe then before, the burthen whereof it ſeeketh to eaſe it ſelfe of, by ſuch ſtertching, which ſomewhat lifteth vp the heart for the time, and ſo the Diaphragma is recomforted: ſo that the neceſſitie of freſh ayre, the cooling of the heart, the eaſing of the burthen thereof vpon the Midriffe, the auoiding of vaporous excrements out of the Midriffe, ſeeme to me cauſes finall, and the Midriffes dilatation, whoſe motion the whole Cheſt followeth, the efficient

cient cauſe of ſobbing and ſighing. And thus much concerning the two dolorous actions of ſighing and ſobbing, whereto after I haue added how it eaſeth the heart to weep and ſob, I will end this Chapter. By reaſon of the withdrawing of the Bloud and Spirits about the heart, in feare, and ſorrow, it is neceſſary, that much vapour ſhould ariſe, ſtirred vp by the heat thereof working vpon the moyſture; theſe vapours beſide the ordinary excrements of the Brayne before mentioned, may yeelde another part vnto teares, being congeled in the Brayne, and vpper parts that are thicke, coole, membranous, incloſed with the skull, and placed ouer the reſt, as a Stillitorie Helme ouer the body. Now weeping by making auoydance to theſe vapours, doth diſchatge that fulnes wherwith it was before ſtrayned and oppreſſed. Theſe vapours cauſe that redneſſe in the Cheekes, and about the Eares, of thoſe that weepe, heateth the Face, and cauſeth the Head to ake, whereof the Heart being eaſed, receiueth a farther enlargement then at the beginning of the griefe, and ſo enioyeth that ſmal comfort which weeping affordeth. It may ſeeme probable that the ſobbing and ſighing (differing only in that ſobs are ſighings interrupted, & ſighs ſobs at large if they be not vehement & long by agitation

of the Chest expelling of the smothered vapours, and drawing in of fresh Aire, giue also some comfort: if they be vehment, then shake they the heart and Midriffe too much, and cause a soreneſſe about those parts, especially about the heart-spoone, which is most trauelled in sobbing, and whereto the Midriffe is fastened. Thus much concerning those actions which are Animall, and lie in our power (some absolutely, and some after a sort) to do or not to doe, altered by passion of sorrow, and falling into Melancholy persons: it resteth to shew, how Melancholy procureth both laughing and weeping, and so to proceed to those natural actions which are altered by this humour, with the reason of such effects.

CHAP. XXVIII.

How Melancholy causeth both weeping and laughing, and the reasons how.

IT hath beene before declared how Melancholy causeth feare and sorrow of Heart, by false imagination rayſed through fearefull vapours rysing to the Brayne, and passing by the Heart, euen before the imagination bee mooued, causeth a contraction thereof: which is the action of feare; accompanying each other, make such contraction as

as before hath bin ſaid to be cauſe of teares: the matter being partly ſupplied by the ordinary excrements of the Braine, and partly through thoſe vapours which aryſe from the heart ouercharged with concourſe of humours, which are retracted by the Spirits: who vpon matter of diſcontentment haſt vnto the place of defence, and aſſemble together, flying the irkſome obiect, and addreſſing themſelues as it were to make reſiſtance. The parts about the eyes being porous and rare the Brayne moyſt, and the party apt to weepe, vpon this Melancholy diſpoſition, ſpringeth that iſſue of teares out of Melanholicke eyes: and theſe I ſuppoſe to be the cauſes, why Melancholick perſons without any outward occaſion, fall into weeping and lamentation. Why they laugh and that exceſſiuely, the cauſe is of more difficulty to find out, and the reaſon not ſo manifeſt, whereof as I am led by coniecture and probabilities, I will deliuer you mine opinion. You may remember how the Midriffe next vnto the Heart is the chiefe cauſe of laughter: ſo that of neceſſitie one of theſe muſt bee affected in that action. The Heart is alwayes affected in true laughter, and not alwayes in a fained kinde, which is only a ſhaking of the Cheſt, and retraction of the lips, without the liuely and

cheerefull eye, fraught with the ioyfull Spirits which repleniſh the merry countenance. This kinde is that which Melancholicke perſons without obiect breake out into: except the Melancholy ryſe of aduſtion of Bloud, and become blacke Choller, which affecteth alſo the heart with a fained conceit of merrineſſe, euen as wine giueth it comfort, and ſtirreth the Spirits to that liuelineſſe and cheere, whereof euery one hath experience. Now then for the better laying open this Melancholicke action, wee are to diſtinguiſh of laughter, whereof there bee two ſorts: the one is true and vnfained, ryſing from a comfort and reioycing of the heart: and the other a counterfeite and falſe, wherin the heart receiueth no contentment, but either it ſelfe, or the Midriffe mooued diſorderly with ſhaking by any anoyance: and mooueth alſo the Cheſt and Muſcles of the iawes and cheekes by conſent of nerues, and ſo counterfeiting a laughing geſture, wherein the Heart taketh no pleaſure. The former kinde may ryſe of inward cauſe, as well as outward: when the vapour of aduſt Melancholy of Bloud, or rather when it taketh that heat, perfumeth the Heart with a pure and cleeare fume, whereat it is allured to ioye and cheere: which vapour and fume ryſing of the moſt mildeſt and temperate

humour,

humour, before the full aduſtion be accompliſhed, and mixed with the other humours and ſpirits, breedeth that pleaſant veine, which ouertaketh Melancholicke perſons, which peraduenture otherwiſe not ſo delayed, would turne the heart to annoyance. This way Melancholy carrying a winie and aromaticall Spirit, rayſed by that heat may procure an heartie laughter, and not onely diſpoſe as wine doth, the Spiritthus rayſed, being more familiar then that of wine, and ſo compelling as it were the heart to breake foorth into that action of reioycing. The falſe kind of laughter which proceedeth firſt from the Midriffe, moſt commonly is affected by Melancholy, through a tickling vapour or Spirit, which ryſeth from the lower parts, and ſtirreth the Middriffe; as they which are wounded in the Cheſt, and vpon dreſſing are thereabout touched, doe plainly perceiue to moue, and ſhake, and retract it ſelfe, whoſe motion the Cheſt followeth, and to force out a counterfeit manner of laughter, whereof the heart hath no part; nor countenance, ſauing the girning of the mouth, which is here but ſmall, maketh any pleaſant ſhew. This accident pertaineth chiefly to that Melancholy which reſteth about the Splene, the Moſaraicke veines, and port veine of the Liuer:

which breatheth an itching and tickling breath, whereof the Midriffe taking the sense, shaketh and moueth, with indeuour to shunne the vnwelcome guest, and to auoyd the touch thereof. Now that being once moued, the other instruments of laughter answere with like motion, and all agree in this counterfeit gesture, which in appearance seemeth like the pleasant looke of a light and merrily disposed heart. This accident of laughter, for the most part, is when the melanch ly passion beginneth, or anon after, before the Bloud getteth a farther eagernesse, and those iolly Spirits bee wasted: which after they once be spent, and the heat either outragious or delayed or distinguished by vnaptnesse of matter, then is the Comedy turned into Tragedie, pleasantnesse into fury, and in the end, mirth into mourning much like as it fareth with such as intemperatly take in their cups, and are ouersurfeited with wine or strong drinke. These of them that are of nature cold and dry, & of this Melãcholy cõplexion, void of adustion, at the first cup receiue a maruelous cheering about the heart, the drines & coldnes of their inward parts being soked and steeped, as it were, like dry leather in oyle: if they proceed farther, the former modesty anon alters it self into the cõtrary extremity of that, & excessiue

babling

babling, the ſpirit of the wine ouerruling the ſpirit of their natural complexion, yet a little more ſipping: & this melancholy receaueth ſuch heat, as rage and fury entreth poſſeſſion of heart, and braine: and as he had taken a draught of *Circes* cup, he fareth in reſpect of manners and behauiour, as though hee were turned into a wild beaſt. In the end with farther carouſes of exceſſe, the wine, for the while quite diſpoſſeſſing thy ſpirits of their regiment and office, & quenching as it were the owne heat, & delaying the natural heat of the body with immoderate quantity, the mirth and cheere, the pleaſant talke, the rage and fury giue place, and in ſteed of that iolitie ſuccedeth ſilence, ſtupidity, ſleepe and ſottiſhneſſe. So in Melancholy, while that drie and ſubtile ſpirit is ſupplied with conuenient matter, and is lightned in the melancholicke part, all is on the hoigh for a time, which being conſumed by heat, the ſtore thereof being but ſmall, in reſpect of the groſſe reſidence, the melancholicke perſon becommeth afterward ſad, heauy, and vncherful. Thus you perceiue (I thinke) ſufficiently how melancholicke perſons ſome laugh and ſome weepe, and in the ſame melancholicke, what cauſeth mirth, and what teares. Before I proceede to the naturall actions changed and depraued by melancholy,

I cannot paſſe ouer an action which is very vſuall to melancholicke folke, and that is bluſhing, with ſhunning of the looke and countenance of men, which the *Grecians* call *Dyſopia*, and becauſe it requireth a larger diſcourſe then the end of this Chapter will ſuffer, I will treate of them in the next.

Chap. XXIX.

The cauſes of bluſhing and baſhfulneſſe, and why melancholicke perſons are giuen therunto.

The affection that moueth bluſhing is ſhame, howſoeuer it riſeth, either vpon falſe conceit, or deſerued cauſe. Shame is an affection of griefe, mixed with anger againſt our ſelues, riſing of the conſcience of ſome knowne, or ſuppoſed to be knowne offence, either in doing that, which ought not to be done, or omitting that which was requiſite of vs to be done. This deſcription I will vnfold vnto you more at large. That in ſhame euerie one is grieued, experience maketh plaine, beſides reaſon leadeth thereunto. Euery paſſion of the heart is with ioy, or with griefe, either ſincere and ſimple, or mixed, as in ridiculous occaſions: In ſhame there is no abſolute ioy nor comforte; Therefore there muſt needs bee a diſpleaſantneſſe or elſe a

mixt

mixt diſpoſition of ſorrow and cheare: this there is not, by reaſon ſhame caſteth down the countenance, filleth the eye with ſorrow, and as much as may bee withdraweth the liuelye and comfortable Spirit into the center of the bodie, not vnlike vnto feare and ſadneſſe. It appeareth mixed with anger, by reaſon euerie one feeleth a kinde of indignation within himſelfe, and offereth as it were a vehement reuenge of himſelfe for the offence: wee are angry with our ſelues, becauſe the fault is ours, and from vs riſeth the cauſe of griefe, as in abſolute anger the cauſe is from other, and vpon others wee ſeeke the reuenge. Where there is noe conſcience, there cannot be any ſenſe of fault: for that it is which layeth our actions to the rule, and concludeth them good or bad. So although the fault bee committed in deed, and yet no conſcience madethereof, it is taken for no offence, neither can giue cauſe of this internall griefe and reuengement. To theſe clauſes I ad an offence knowne, or ſo ſuppoſed: for otherwiſe, though a mā be greued & ſorie therfore: yet before it be known to others is he not aſhamed. This cauſeth that men make no doubt of doing that in ſecret, which for ſhame they would not do openly, yea in ſuch things as of themſelues

are

are not dishoneſt, nor diſallowable. Moreouer, it riſeth vppon offence, committed in that thing which lay in our power (as wee tooke it) to remedy, or better to haue diſcharged our ſelues in doing or omitting. Therfore no man is aſhamed of an ague, or of the goute, or to haue broken his legs, or any ſuch occaſion, as to haue bene ſpoyled, or to die &c but onely in thoſe things wherin we take our ſelues to haue our part, and to riſe vpon our owne default: ſo are wee both aſhamed of the action, and of all tokens thereof. Now ſeeing that all offence is either in doing amiſſe, or neglecting that ſhould be done, in either of both conſiſteth matter of ſhame. The deſcription of ſhame thus being declared, I proceede to ſhew how it forceth redneſſe into the eares and cheeks, and cauſeth vs neither to beare other mens countenances and lookes, nor with courage and boldneſſe to beare vp our owne. The griefe that nature conceaueth from our ſelues, is not ſo ſtrange, as that which is foraine, and outward, but farre more familiar, and thence therfore in all parts more known Moreouer the cauſe is more tranſitorie and fading, eſpecially, if the offence bee ſmall and of no great note. Againe the griefe is not for any depriuation of that, whereof the vſe is ſo neceſſary, as loſſe of friendes,

goods

goods, perill, pouertie doe all import, nor of any ſingular pleaſure, wherein nature or will tooke their chiefe contentment. Theſe qualities of ſhame ioyned with anger, procureth that redneſſe in the face, which wee call bluſhing. The tincture of red ariſeth on this ſort: the heart diſcontented with the openneſſe of the offence, maketh a retraction of bloud, and ſpirit, at the firſt, as in feare and griefe, and becauſe it feeleth no greater hurt then of laughter, or rebuke of word, or ſuch like touch, ſeeketh no farther eſcape, then a ſmall withdrawing of the ſpirit and bloud by the firſt entrance of the perturbation: ſo that the neceſſity being no more vrgent, the bloud and ſpirit breake forth againe more vehemently, and fill the partes about the face more then before, and cauſeth the redneſſe. This is helped forwarde with that anger, which is mixed with ſhame which forceth, in ſome ſorte, theſe retracted ſpirits and bloud to reflow with more ſtrength, as wee ſee the bloud ſoone vp of a cholericke perſon. The paſſion is not ſo vehement to cloſe vp the ſpirits, and to retaine any longer time, for the cauſe before alledged: and although it were, yet would the anger, and inward reuengement, make way to the bloud and ſpirits, to giue that ſhamefaſt colour. Thus you vnderſtand

what

what manner of perturbation cauſeth bluſhing, what it is, and how it breedeth the ſtaine: but you will peraduenture ſay, why doe not all that are aſhamed bluſh, and why ſome more then other ſome? This I ſuppoſe to be cauſe: In bluſhing theſe points are to be conſidered for anſwer of this queſtion. The quality of the bloud & ſpirit, the paſſage and nature or ſubſtance of the face, which receiueth this reflux. If the bloud be groſſe and thicke, and the paſſages not ſo free, then is the courſe of bloud ſlow and the countenance little altered. If the skin be ouer-thick, or ouerr-are, then doth it not admit through the thickneſſe of the ſpirits, or at the leaſt maketh not that ſhew, nor retaineth them throughthe rareneſſe and thinnes, and by expiration make no apparance of rednes: this is the cauſe why many aſhamed bee not ſo ready to bluſh. Beſides this diſpoſition of ſpirit, humour and ſubſtance of the face, the meaſure of the ſhame, more or leſſe, helpeth and hindereth bluſhing. For ſome there are affected more vehemently, and otherſome moderately, & otherſome not a whit: who bluſh not, becauſe they are not at all aſhamed. By that hath bin declared you may gather, why the yonger ſort, and women eaſily bluſh: euen through rarenes of their body and ſpirits ioyned with ſimplicity, which cauſeth

cauſeth doubt of offence: & this is the cauſe why we commend bluſhers, becauſe it declareth a tender heart, & eaſily moued with remorſe of that which is done amiſſe, and a feare to offend, and a care leaſt it ſhould commit ought worthy of blame. Furthermore it ſheweth a conſcience quicke, and tender, and an vpright ſentence of the minde agreeable to this ingrauen maxime of good and euill: & thus much ſhall ſuffice you for bluſhing. As for the ſhunning of mens countenances, and baſhfulneſſe, either in beholding or being beheld, it riſeth vpon a giltines in conceit, or in effect, in that we feare is knowne to others wherein we haue offended, or ſtand in doubt we ſhal offend. This conceit cauſeth vs to hide our ſelues, and to withdraw our preſence from the ſociety of men, whom we feare doe view our faults in beholding vs, and whereof our preſence ſtirreth vp the remembrance. Wherefore wee being deſirous to couer and hide our offence ſeeke alſo to be hidden & couered, who haue deſerued the blame: eſpecially from ſuch of whō we haue greateſt reuerence, & of whoſe eſtimation & cenſure we ſtand moſt in awe of. Now becauſe the viewing of another cauſeth the like frō him again, therfore doth the guilty mind abſtain there frō that it prouoke not the eie of another whom he doth behold

eſpeciall y

eſpecially if the other party looke vpon him againe, then is he preſently out-countenanced through the guiltie conceit, and ielouſie of the crime which he ſuſpects to be reueiled. Moreouer the countenance being as it were the grauen character of the mind, the guiltie perſon feareth leaſt that be read in his forehead, whereof hee is guilty in his heart: which augmenteth the griefe, when he ſeeth himſelfe eyed more then (by turning aſide his owne countenance) when he beholdeth it not. Thus much touching the former baſhfull actions, whether they riſe vpon cauſe, or opinion onely. It remaineth of this chapter to ſhew, how melancholicke perſons are much ſubiect to both, though they haue committed nothing deſeruing rebuke, or worthy of ſhame. That which befalleth youth, by their tender age in bluſhing, the ſame in a manner happeneth to melancholick perſons by their complexion. Youth and children, if they come in place of reuerend perſons will eaſily bluſh, not of any fault committed, but of reuerence to the parties: nature as it were ſecretly in reſpect, condemning her imperfections in that age, whereof the preſence of both maketh a kind of compariſon. Moreouer the nature careful of that which is ſemely and decent, not acquainted with ſuch preſence, doubteth of

errour

errour and vncomelineſſe, and diſtruſting it ſelfe, bluſheth as if offence had beene committed. This is the cauſe why the yong take occaſion ſooner then the aged, and why reuerend and vnacquainted preſence cauſeth this paſſion. They which are of more yeares by reaſon of experience and further knowledge, which breedeth an aſſurance, more hardly bluſh, and familiaritie and cuſtome maketh greater coldneſſe. Euen ſo the Melancholicke perſon through his internall miſlike, and cauſe of diſcouragement, hath little aſſurance or contentment in his actions what ſoeuer: Whereby without cauſe hee eaſily groweth into a conceit of ſome abſurditie committed where none is: this cauſeth him to bluſh, and to expreſſe by outward redneſſe of colour the internall paſſion: eſpecially this befalleth him, if hee carry any conſcience of former vice, committed: then doth that ouercharge and ſet al out of order, chiefly if it mingle the paſſion with feare, and the quality of the bloud and ſpirit, largeneſſe of poores, and diſpoſition of the skinne in the face anſwere thereunto. But how, will you ſay, can the Melancholy perſon haue his Spirit, and Bloud ſo diſpoſed, which I haue declared to be groſſe and thicke, and the paſſages of their bodies not free? Truth it is that all Melancholicke perſons are not ſo

disposed to thine action of blushing, by reason they are of Bloud, Spirit and Bodie vnapt thereunto: but certaine only who haue Melancholy not equally disposed, but resteth vnder the ribs, and annoyeth chiefly with his vapour, and who are such not from their Parents, but by some accident of dyet or euill custome, which notwithstanding retaine as yet the same disposition of their firme parts they had before: or haue some other humour of thinner substance, whereby their Bloud is not so dull of ebbing and flowing. These I take to be the Melancholicke blushes only, and the rest in all respects farre remooued there-from: whose swarthnesse of the skinne with other impediments both hindereth the recourse of the Bloud: and if they did blush, ouershadoweth the colour. The same cause which stirreth blushing in Melancholicke men, forceth them to auoide assemblies, and publique Theaters: and this is common to all Melancholickes, how soeuer they be tempered in their bodyes: euen the opinion and fancy of some disgrace from others, who are greatly displeased with themselues, and by their erronious conceite preuent the sentence of others vpon themselues, and condemne that vniustly, which duely weighed, and without passion, hath no desert of blame.

Thus

Thus much for theſe actions of bluſhing and baſhfulneſſe.

Chap. XXX.

Of the naturall actions altered by Melancholy.

Hitherto you haue had declared the alteration of ſuch actions as lie in our power, and are for the moſt part arbitrarie. It followeth to ſhew vnto you the reſt which are naturall, and are not at our becke, but are performed by a certaine inſtinct of nature, will wee, nill wee. Theſe actions are of appetite or of nouriſhment: the actions of appetite are of meate and drinke, or of procreation. Touching appetite of meate, Melancholy perſons haue it for the moſt part exceeding, and farre ſurpaſſing their digeſture. The cauſe why it is through an abundance of Melancholy, which eaſily paſſeth from the Splene, the ſincke of that humour, to the ſtomacke, whoſe ſowerneſſe prouoketh an appetite of nouriſhment, to delay that ſharpneſſe which moleſteth the mouth thereof: and that you may with more facility conceiue this poynt, marke what I ſhall ſay of the Splene, the ſtomach, and the paſſage of that humour thereinto. The Splene lyeth vnder the ſhort ribs on the left ſide

of the ſtomacke backward, and is ordained to purge the Bloud of Melancholicke iuyce, which it draweth vnto it ſelfe by meane of veines, and being ſatisfied with ſome part wherwith it is nouriſhed, the remnant ſower of taſte, and as a naturall ſauce, it belcheth as it were into the ſtomacke, whoſe ſharpneſſe cauſeth a kind of griefe and gnawing therein, eſpecially about the entrance, which is moſt ſenſible, and ſo prouoketh the appetite of nouriſhment: by whoſe ſweet and familiar iuyce, the ſharpneſſe or ſowerneſſe of the other is dulled and tempered, and ſo the byting eaſed. Beſides this ſenſe which the qualitie of Melancholy offereth to the ſtomacke, it (according to the nature of all things of that taſt) bindeth and contracteth the ſtomacke: which may alſo bee another cauſe of the increaſe of that paine which inforceth to ſeeke after nouriſhment. Thus then the ſtomacke being ſubiect vnto the ſplenetick humour, as it exceedeth or is more ſower, ſo doth this appetite increaſe. Now in perſons Melancholicke, the ſuperfluitie of this humour is in great abundance, which therby the more forceth the appetite: & this I take to be one cauſe of that greedy hunger which is more inſatiable in Melãcholick men then in others. To this may be added the deſire that nature hath to ſeeke and ſupply, the thicke.

thicke, groſſe and dry humour, with new and freſh nouriſhment, and to temper the foggy Spirits of that humour with more cleare freſh and new: theſe wants of nature happily are another cauſe of that greedy appetite of Melancholicke perſons. Their concoction and digeſtion is not anſwerable to the appetite, through the coldneſſe of the ſtomacke both by the Melancholicke bloud, where with it is fed, and more neighbourhood of the Splene, which is a part inclining from mediocritie to coldnes in temper: this hindereth the concoction. The digeſtion or diſtribution faileth through difficultie of paſſage, both by thickneſſe and ſlowneſſe of the Melancholicke iuyce, and narrowneſſe of the way, eſpecially if the partie be by nature, and not through other occaſion Melancholicke. To this may bee added the dulneſſe of attractiue power of the parts, cauſed by coldneſſe and dryneſſe, and the vnſauorie iuyce, in compariſon of the pure bloud, whereof nature is not pricked ſo vehemētly with the deſire. Theſe I take to be reaſons of the quicke appetite of Melancholicke perſons, and ſlow digeſtion, and concoction, which parts of the former diuiſion belonging to nouriſhment by order ſhould afterward be handled: but becauſe the compariſon with the appetite miniſtred occaſiō,

you shall take them in this place, and not looke for them hereafter. Whatsoeuer other imbecillitie of natural action about nourishment is depraued by Melancholy, the reason may be drawne from that hath been shewed of the other. They are not so desirous of drinke, although Melancholy bee a drie humour, both because their coldnes slaketh the thirst, and their stomackes bee moyst by want of digestion, which sendeth vp watery vapours into the mouth, besides the ascent of the humour it selfe, which satisfieth the drought if any bee, and preuenteth the desire of drinke. Their stomacke is cold through Melancholy, which by the abundance which floweth therin from the Splene is cooled, as also by the vicinitie of the same, which lyeth close thereunto. The other appetite is of procreation, wherewith, for the most part, Melancholy persons are more vehemently stirred. The cause whereof I take to bee double: the one from the affection of loue, wherewith they are soone ouertaken: the other a windy disposition of their bodies, which procureth that desire. They are allured to loue more easily, because they more admire other then themselues, and being cast downe with conceit of their owne imperfection, extoll in their fancy that which hath any small grace

of

of louelinſſe in another. The other reaſon I referre you to read at large of in treatiſes of phyioſophie, written of the mater in other languages: the grauitie and modeſty of our tongue not fitting with Phraſe to deliuer ſuch problemes. Thus much ſhall ſuffice for the appetite depraued by Melancholy. Other ſorts of naturall actions beſides concoction and diſtribution (which haue beene before ſufficiently to the purpoſe in hand intreated of) are the retention ouer faſt, aſſimilation, or turning of the nouriſhment into our ſubſtances imperfect. The firſt fault ryſeth chiefly of the dryneſſe of the parts, which thereby retaine any humiditie, the ſlowneſſe of the humour which maketh no way though nature expel, & if it be an excremẽt that ſhould paſſe, the groſſenes wherewith ſhe hath beene acquainted, cauſeth the offence thereof leſſe to bee felt, and ſo nature becommeth more ſluttiſh in cleanſing the bodie of his impurities. Againe, the ſenſe of ſuch perſons is not very quicke, neither carrieth the excrement any pricking of prouocation, which ſhould put nature in remembrance of auoydance, except immoderate quantitie ſerue that turne, whereof the dryneſſe of Melancholicke natures is an impediment. The aſſimilation is faultie by reaſon of cold: this cauſeth that Morphew,

which oft stayneth Melancholicke bodies, and bespeckleth their skinne here and there with blacke staines of this humour: and then the nourishment, in stead of supplying the perpetuall fluxe of our bodies, and answering in like substance, is (by fault of the part of Melancholicke disposition) depraued and turned into like iuyce, wherewith the part is dyed into that black colour. The colour is black of the nature of the humer, and disposition of the part which by imbecillitie is not able to alter it into whitenesse, to the similitude of it selfe. Hitherto I haue declared vnto you what actions Melancholy depraueth, whether voluntary, or naturall, of voluntary, whether of sense and motion, or of affection and perturbation, of naturall whether action of appetite, or belonging to the working of nourishment: of appetite, whether of victuals, or of lust: touching dressing and preparation of nourishment, whether it be coction, digestion, attraction, retention, assimulation, or expulsion: it remaineth to deliuer vnto you, what workes are depraued by this humor, and how it corrupteth the perfection of them.

CHAP.

CHAP. XXXI.

How melancholie altereth naturall workes of the body, iuyce and excrement.

ALL the workes which riſe of naturall actions in our bodies may be reduced to two ſorts: the one is naturall iuyce, apt for nouriſhment and building vp the decay of our bodies through the buſineſſe of this life and the internall fire, which continually craueth fuell of victuall: the other is a ſuperfluity which riſeth of the maſſe of meats and drinkes, ſeparated from the pure and nutritiue, by the triall of our naturall heate: as we ſee the droſſe and impurity of metalles diſcouered by the fire. This ſuperfluitie nature expelleth out of the bodie, not being of that ſinceritie and familiar qualitie, which nouriſhment is indued with. Both theſe are altered by this melancholicke diſpoſition, whereof my diſcourſe runneth. The nouriſhing iuyce (by melancholy) of ſuch nouriſhments as are pure and good receaueth imperfection, and becommeth groſſer, thicker, and more crude then by the quality of the ſubſtance it might be: the rather alſo, becauſe melancholicke appetite is not proportionall to their digeſtion, but exceedeth. Theſe cauſes procure the nouriſhing iuyce thicke, groſſe and crude, becauſe the heate of

of melancholicke persons is abated by this humour, which heat is the worker of separation, and maketh subtile and liquide that which of nature hath no contrarie disposition. This nouri∫hing iuyce is either primitiue, and the first, whereof the other take beginning and matter, or else deriuatiue and ri∫ing from the primitiue. The primitiue is that which is wrought in the ∫tomach, and is in colour white, liquid, equall, of a cremy ∫ubstance. In this, as yet, no separation is made of place, but who∫some and vnwho∫some, excrement and nouri∫hment are mixt together: onely there they are as it were di∫∫olued and broken, and by our heat made more familiar vnto vs, and prepared for other parts more ea∫ie handling. This is the gro∫∫er, for cau∫es before alleadged, and yeeldeth the excrement voyded by ∫toole, the thicke∫t and gro∫∫e∫t of all the re∫t; which being increa∫ed in tho∫e qualities by the melancholicke di∫position, mole∫teth them with co∫tiuene∫∫e, and hardene∫∫e of bellie. For through the qualities before mentioned it pa∫∫eth not so ea∫ilie the Guts, which be∫ides the foulds they haue, le∫t we ∫hould be oftener then were meet forced to the ∫toole, they haue plaites ouerthwart, as is to be ∫eene in the inwardes of Beasts, which the drie excrement more hardly pa∫∫eth ouer.

Againe,

Againe, ſuch as are inclined to one exceſſe of humour, are for the moſt part leſſe prone to another: eſpecially if it hath any contrary quality: ſo melancholy, exceeding through the cooling of the temper, therewith leſſe plentie of choller is engendred: which choller nature ſerueth herſelfe of for a naturall clyſter of the Intrailes and Guts, both to ſcoure them, and with bitterneſſe to ſtir vp more readily the naturall excretion. Of this humour then melancholicke perſons poſſeſſing but ſmall portion, and the excrement of it ſelfe groſſe and dry, ſtayeth longer in the paſſage, then nature without annoyance may well beare: and this is the cauſe why melancholicke perſons are for the moſt part encumbred with coſtiueneſſe, eſpecially if they be leane withall, (as hardly are they otherwiſe) and want that naturall baſting of fat (which ſome haue more then ſufficient) then is this hardneſſe of ſtoole much more increaſed. The nouriſhment thus deliuered of this excrement, in the liuer is turned into bloud, and of white by farther proceſſe of heat is made red. In paſſing of this triall it yeeldeth two excrements, the one cholericke, and the other melancholicke, while it remaineth in the liuer, and before it be yet paſſed into the veines; the cholericke is in leſſe quantity, except the meates

and

& drinkes of themselues do minister greater store of that matter, else their bodies are vnapt for generation of that humour: the melancholie is in great aboundance, by reason of the inclination of the complexion thereunto, and want of pure refining in the liuer: the abundance whereof is such, that it passeth downe from the splene with grosse and melancholy iuyce into the *Hemerodes*, and deliuereth of pleurisies, phrensies, and madnesse, (wherto the melancholickes are subject) if their flow be not too sparing. This abundance, & thickenes causeth their splene to swell, which is said therefore to procure laughter, because it draweth, and sucketh the melancholicke excrement, and purgeth that humour which hath bene before declared to breed so many fearefull passions, and breedeth stoppings, whereby it defileth the whole supply of the humours. The bloud now discharged of the liuer, and possessed of the vains, yet leaueth another excrement more liquid and thinne then the rest: this nature disburdeneth it selfe of by vertue of the reins, whose office is to sucke out that thin humour, and to distill it into the bladder, from whence after a while nature remembred thereof, either by quantity, heat, or sharpnes deliuereth it quite out of the body. This excrement is not plentifull in melancholicke

cholicke persons, but of colour white, by reason of colde, and little stained for want of choler, and thicke of substance according to the bloud, from whence it is drawne. The bloud thus purified, and deliuered of so many superfluous excrements, in the ende passeth from the great into the small vaines, and from the small into the priuate poores of euery member, and by diuerse degrees at the length receaueth the similitude of out nature, by the complexion of euery part, and is vnited in all respects vnto our naturall substance. In this degree of natures worke, sundry superfluities arise, partly common to all parts, and partly priuate to certaine. The common is sweat, whereof melancholicke persons are spare, through drinesse, and sweat requiring heate working vpon a moisture, which both faile in the melancholickes. For want of sufficient heate they are not much annoyed that way, neither doth the humours of their bodies grosse of substance deliuer readie matter thereunto. The other vniuersall kinde is a kinde of insensible steme, which breatheth continually from our bodies, and appeareth on a mans shirt, though hee haue not sweat and soiled it. This melancholicke men haue more foule, then the other estates of bodie, and deliuer more plenty, especially

plenty, especially if their bodies be chased with exercise: for not hauing free passage otherwise, for causes before mentioned, it setleth about the skinne more abundantly, & vpon exercise which openeth the poores, and rarifieth the body, maketh plaine an outward shew. The particular excrements, especially worth noting, are that voyde from our head, stomach, and chest. From the head, melancholy men haue aboundance, by reason of the stomaches crudity, whose vapours it congeleth, or gathereth into rhewme, and distilleth it into the mouth. Fom the stomach, it riseth by the graine of the throte, as you see moisture rise from the water pot by a clout in watering of Mellions and Cucumbers. The longes voidenot much, although through want of heate it gathereth of crude excrement in those parts, thicker, with lesse sense of heat, then moderate. These be the accidents which fall vnto melancholicke persons, and thus procured: if any haue bene omitted, either they be such as are of no moment to be knowne, or the reason of them is easily rendred from that which hath of the rest bene shewne: neither was my purpose in precise manner to deliuer these points vnto you, as they are to be taught in a schole of Philosophy, but only to giue you a taste of them for better vnderstanding of

your

your preſent ſtate, and diſcharge of that duetie of friendſhip which your requeſt layeth vpon me in this melancholicke Theme. This far I haue proceeded in my diſcourſe philoſophically, in laying the whole caſe of melancholy (ſo far as my skill in nature extendeth) before you, as the firſt part of your deſire pretended: hereafter as the order of your requeſt preſcribeth, you ſhall haue mine opinion of that affection which riſeth vpon horrour, and conſcience of ſinne, with feare and feeling of gods reuenging hand againſt the ſame, whether it be any part of melancholy or not, whether melancholicke perſons are moſt ſubiect thereunto, what aduantage Satan taketh in this caſe by the frailtie of the body, with ſuch other doubts, as your letter miniſtred vnto me, and in the end my counſell and comfort, and what direction elſe my phiſicke helpe will afford for reſtoring you to the former eſtate of your body, fallen in decay through this humour, and to that tranquility of minde. and and thoſe comforts of Gods grace, which before this temptation aſſayled you, you ioyed in, and was able to miniſter comfort vnto others afflicted with like diſtreſſe, and ſo commit the ſucceſſe of this my labour to the bleſſing of God, and referre my louing indeuour to that friendly acceptation, wher-

with

with you are wont to value the slender offices of great good will vnto you.

Chap. XXXII.

Of the affliction of conscience for sinne.

OF all kinds of miseries that befall vnto man, none is so miserable as that which riseth of the sense of Gods wrath, and reuenging hand against the guiltie soule of a sinner. Other calamities afflict the body, and one part only of our nature: this the soule, which carrieth the whole into societie of the same miserie. Such as are of the body, although they approch nigher the quicke then pouertie. or want of necessaries for maintenance of this life, yet they faile in degree of misery, and come short of that which this forceth vpon the soule. The other touch those parts where the soule commandeth, pouertie, nakednesse, sickenesse and other of that kinde are mitigated with a minde resolute in patience, or indued with wisedome to ease that grieueth by supply of remedy: this seizeth vpon the seate of wisedome it selfe, and chargeth vpon all the excellencie of vnderstanding, and grindeth into powder all that standeth firme, and melteth like the dew before the Sunne whatsoeuer wee recken of as support of our de-

fects

fects, and ſubdueth that wherwith all things elſe are of vs ſubdued: the cauſe, the guilt, the puniſhment, the reuenge, the miniſters of the wrath, all concurring together in more forcible ſort (and that againſt the vniuerſall ſtate of our nature, not for a time, but for euer) then in any other kinde of calamity whatſoeuer. Here the cauſe is not either wound or ſurfet, ſhipwracke or ſpoile, infamie, or diſgrace, but all kinde of miſery ioyned together with a troubled ſpirit, feeling the beginnings, and expecting with deſperate feare the eternall conſummation of the indignation, and fierce wrath of Gods vengeance againſt the violation of his holy commandements which although in this life it taketh not away the vſe of outwarde benefits, yet doth the internall anguiſh bereue vs of all delight of them, and that pleaſant reliſh they are indued with to our comforts: ſo that manifolde better were it the vſe of them were quite taken away, then for vs in ſuch ſort to enioy them. Neither is here the guiltines of breach of humaine lawes (whoſe puniſhment extendeth no farther then this preſent life, which euen of it ſelfe is ful of calamities, not much inferiour to the paine adioyned vnto the tranſgreſſion of ciuil lawes) but of the Law diuine, and the cenſure executed with the hand of God, whoſe fierce

wrath prosecuteth the punishment eternally as his displeasure is like to himselfe, and followeth vs into our graues, and receaueth no satisfaction with any punishment, either in regarde of continuance or of extremity. Such is the crime, and such is the guiltinesse, which inser the reward fitting and fully answering the desert: which being a separation from Gods fauour the creator and blesser of all things, the fountaine of all peace and comfort, what creature the worke of his hands dare cheere vs with any consolation? or what assurance may we haue of escape if we would flee? the punishment as it hath no miserie to compare with, and the sense thereof not to be described to the capacity of any, but of such as baue felt the anguish, as your selfe at this present, is rather to be shewed by negation of all happinesse, then by direct affirmation of torment. For as the happinesse rising of Gods fauour, besides the enioying of all bodily and earthly blessings, so farre forth as is expedient for vs, and tending to his glory, is aboue all conceit of mans heart, and report of tonge: so the contrary estate exceedeth all vnderstanding of the mind, & vtterance of speach, and is such as it is aboue measure vnhappy and most miserable, inflicted by Gods reuenge, who is himselfe a consuming fire, & whose

wrath

wrath once kindled, burneth to the bottome of hel. In other miseries of execution, the minister may vpon compassion and entreaty mitigate the rigor. Here Sathan moued with the old rancor, and an enemy vnreconcilable hath the charge, who is so far off pitying our estate, that to the encrease of torment, where the Lord chasteneth with mercy, and limiteth sometimes this tormentor in compasse of our possessions and goods he vrgeth skinne for skinne, stretch out thy hande, touch his bones and his flesh: and if expresse charge were not to the contrary would not satisfie himselfe therewith, except life, yea not only temporall, but that euerlasting, whereof we haue assured promises of God, went also for paiment. But what doe I describe this vnto you, whose present experience exceedeth my discourse? Although it be necessary to be laid open, for more cleare distinguishing thereof from the melancholy passions aboue mentioned, and the quality of this misery thus being knowen, such as by Gods mercy are yet free, may acknowledge his grace therin, pray for the continuance of that freedome, and pitty the estate of such as grone vnder the burden of that heauy crosse, wherein no reason is able to minister consolation, nor the burthē wherof the Angels themselues haue ability

to sustaine. Leauing the description of this affliction I wil fal to the deliberation, whether this kinde be of melancholy or not, and so proceede to the doubts, which the comparison of them both togeather may minister vnto vs.

CHAP. XXXIII.

Whether the conscience of sinne and the affliction thereof be melancholy or not.

BY that hath bene before declared, it may easily appeare the affliction of soule through conscience of sinne is quite another thing, then melancholy: but yet to the end it may lie most cleare, I will lay them togeather, so shall their distinct natures thus compared bewray the error of some, & the prophannes of othersome, who either accompt the cause naturall, melancholy, or madnesse, or else hauing some farther insight, with *Stoical* prophannes of *Atheism*, skoffe at this kinde of affliction, against which they themselues labour to shut vp their hard hearts, & with obstinacy of stomach to beare out that wherof they tremble with horror, and not hauing other refuge, passe ouer the sense with a desperate resolution: which would awake, & doth not faile at times, to touch the quicke of the securest, & most flinty harte

gallant

gallants of the world. Therfore to the end the one may be reformed in their iudgement and the other may thereby take occasion to reforme their manners, let thē consider that this is a sorrow and feare vpon cause, and that the greatest cause that worketh misery vnto man: the other contrarily a meere fancy, and hath no ground of true and iust obiect, but is only raised vpon disorder or humour in the fancy, and rashly deliuered to the heart, which vpon naturall credulitie taketh in passion, as if that were in deede whereof the fancy giueth a false larume. In this the body standeth oft times in firme state of health, perfect in complexion, and perfect in shape, and all simmetrie of his parts, the humours in quantity and quality, not exceeding nor wanting their naturall proportion. In the other, the complexion is depraued, obstructions hinder the free course of spirits & humors, the bloud is ouer grosse thicke, & impure, & nature so disordered, that diuerse melancholicke persons haue iudged themselues some earthie pitchers, othersome cockes, othersome to haue wanted their heads &c as if they had bin transported by the euil quality of the humor into strange natures: here the senses are oft times perfect both outward and inward, the imagination sound, the heart wel compact & resolute, &

this excepted want no courage. In the other the inward sense and outward too feebled, the fancy ouertaken with gastly fumes of melancholy, and the whole force of the spirit closed vp in the dungeon of melancholy darkenesse, imagineth all darke, blacke and full of feare, their hearts are either ouer-tender and rare, and so easily admit the passion, or ouer-close of nature, setue more easily to imprison the cheerefull spirits the causes of comforte to the rest of the body: whereby they are not in one respect only faint-hearted and full of discourage: but euery small occasion, yea though none be, they are driuen with tide of that humour to feare, euen in the middest of security. Here it first proceedeth from the minds apprehension: there from the humour, which deluding the organical actions, abuseth the minde, & draweth it into erronious iudgement, through false testimony of the outward report. Here no medicine, no purgation, no cordial, no triacle or balme are able to assure the afflicted soule & trembling heart, now panting vnder the terror of God: there in melancholy the veine opened, neesing powder or bearefoote ministred, cordials of pearle, *Saphires*, and rubies, with such like, recomforte the heart throwne downe, and appaled with fantasticall feare. In this affliction, the perill is not of bodie

and

and corporall actions, of decay of ſeruile, and temporall vſes, but of the whole nature ſoule and body cut off from the life of God, and from the ſweet influence of his fauour, the fountaine of all happineſſe and eternall felicity. Finally if they be diligently compared in cauſe, in effect, in quality, in whatſoeuer reſpect theſe vnreuerent and prophane perſons liſt to match them, they ſhall appeare of diuerſe nature, neuer to bee coupled in one felowſhippe, as more particularly ſhallbe ſhewed hereafter. The cauſe here is the ſeuerity of Gods iudgement, ſummoning the guiltie conſcience; the ſubiect is the ſinfull ſoule apprehending the terrour thereof, which is not momentarie or for a ſeaſon, but for euer and euer: the iſſue of this afflictionis eternall puniſhment, ſatisfactorie to the iuſtice of the eternall God, which is endleſſe, and whoſe ſeueritie admitteth no mediation, neither that extended to one ioynt, ſinue, or veine, but to all, neither that of the body only, but of the ſoule, whoſe nature, as it is impatible of all other thinges, and of all other things in greateſt peace, aſſurance and tranquillitie, ſo once ſhaken by the terrours of Gods wrath, & blaſted with that whirlewind of his diſpleaſure, falleth and with it driueth the whole frame of our nature into extreme

misery and vtter confusion: so farre they are abused who iudge these cases as naturall, and such is the calamity of those whom the prophane ones of this world propound vnto themselues as matter of scoffe and derision, laboring by all meanes to benumme the sense of that sting, which sinne euer carrieth in the tayle; what pretence so euer it sheweth of right, profit or pleasure, in face of outward appearance, to delude the foole & simple in his wayes, skilful to do euil, sottish in the pathes of righteousnes, and vtterly ignorant of her rule, and wherein nature giueth some sparke of light, more distinctly to discerne, euen there with corruption of affection, like to stubborne and vnbroaken horse, shaketh off reason, dispiseth her manage, and layeth the noble ryder in the dust. In respect of you my deare M. I know this discourse were superfluous, who standeth in neede of salue to the sore, and beareth not the least touch of this gale: but because my purpose in this labour is not only to informe & to comfort you, but also for the instructiō of others, beare with this, & passe it ouer, as not belonging vnto you, but to the foole of whom *Salomō* speaketh, that followeth wickednes like an Oxe that goeth to the slaughter, & as a foole to the stockes for correction & as a bird hasteth to the snare, not knowing

that

that he is in danger. Touchiug your particular Eſtate, that you may iudge thereof more ſincerely, you are to eſteeme of it, as mixed of the Melancholicke humour and the terrour of God: which as it is vpon the wicked an entrance into their eternall deſtruction, ſo vnto you it is (as I ſhall hereafter at large make proofe) a fatherly frowning only for a time, to correct that which in you is to be reformed, and an admonition of farther circumſpection in your waies courſe of life hereafter. For the firſt point, may you remember your ſwolne Splene, with windineſſe and hardneſſe vnder the left ribbes, the Hemeroydes not flowing according to their vſuall manner, the blackneſſe and groſſeneſſe of that bloud which hath beene taken from you vpon occaſion, your dreames ordinarily fearefull, your ſolitarineſſe and exceeding ſadneſſe, with almoſt all kind of accidents which accompany Melancholy. For the other part whereof moſt you complaine, the manner leadeth mee to iudge thereof otherwiſe then naturall, both becauſe ſuch is indeed the feare and terrour of God ſent vpon man, and no effect of any Creature or cauſe beſides: as alſo becauſe the obiect or moueing cauſe is, in reaſon and cleare vnderſtanding, voide of all abuſe of fancie, ſuch as of neceſſitie inforceth theſe lamen-

lamentable effects which your soule feeleth and desireth the release of: vpon you the Crosse falleth more heauily, in so much as you are vnder the disaduantage of the Melancholicke complexion: whose opportunitie Sathan embraceth, to vrge all terrour against you to the fall. But remember that hee who hath redeemed vs, passed vnder these feares and hath sanctified them to his Redeemed, and according to his example, who was heard in that which hee feared, when in the dayes of his flesh hee did offer vp Prayers and Supplications with strong crying and teares vnto him that was able to saue him from death: so follow him in Hope and Patience, who hath obtayned the victorie not for himselfe onely, but for all such as in like temptation depend vpon him. To the end my labour may giue you a more perfect direction in this heauie case, what is naturall, and what is according to the good pleasure of God, in the other distresse aboue nature, I will make particular distinction of both in the Chapter following, to your clearer vnderstanding.

CHAP.

CHAP. XXXIIII.

The particular difference betwixt Melancholy, and the diſtreſſed conſcience in the ſame perſon.

WHATSOEVER moleſtation ryſeth directly as a proper obiect of the mind, that in that reſpect is not Melancholicke, but hath a farther ground then fancie, and ryſeth from conſcience condemning the guilty ſoule of thoſe ingrauen Lawes of nature, which no man is voyd of, be he neuer ſo barbarous. This is it, that hath cauſed the Prophane Poets to haue fained *Hecates*, *Eumenides*, and the infernall furies; which although they bee but fained perſons, yet the matter which is ſhewed vnder their maske, is ſerious, true, and of wofull experience. This taketh nothing of the bodie, nor intermedleth with humour, but giueth a direct wound with thoſe fiery darts, which men ſo afflicted make their mone of. Of this kind *Saul* was poſſeſſed, to whom the Lord ſent an euil ſpirit to increaſe the torment; & *Iudas* the traytor, who took the reuenge of betraying the innocent vpon himſelfe with his owne hands: ſuch was the anguiſh *Eſau* felt whē he foūd no repentance after he had ſold his birthright for a meſſe of

of pottage; and such is the Estate of all defiled consciences with haynous crimes; whose hearts are neuer from the worme, but with deadly bite thereof are driuen to despaire. These terrible obiects which properly appertaine vnto the minde, are such as onely affect it with horror of Gods iustice for breach of those lawes naturall, or written in his word, which by dutie of Creation we are holden to obey. For the minde as it is impatible of any thing but of God onely that made it, so standeth it in awe of none but of him, neither admitteth it any other violence then from him, into whose hands it is most terrible and fearfull to fall. This causeth such distresse vnto those that feele the torment hereof, that they would redeeme it gladly, if it were possible, with any other kinde, yea with surffering all other kinde of miserie. This hath befallen vnto the wisest among men while the integritie of their vnderstanding hath stood sound: it taketh of a suddaine like lightning, and giueth no warning. Here the puritie of the bloud, and the sinceritie and liuelinesse of the Spirits auaile nothing to mittigate the paine, but onely the expiatorie Sacrifice of the vnspotted Lambe. On the contrarie part, when any conceit troubleth you that hath no sufficient ground of reason, but ryseth onely

onely vpon the frame of your brayne, which is ſubiect (as hath beene before ſhewed) vnto the humour, that is right Melancholick and ſo to bee accounted of yon. Theſe are falſe points of reaſon deceiued by the Melancholy Brayne, and diſguiſed ſcarres of the heart; without abilitie to worke the pretenced annoyance: neither doe they approch the ſubſtance, and the ſubſtantiall and Soueraigne actions of the ſoule, as the other doth. The Eſtate happeneth by degrees and getteth ſtrength in time, to the encumbrance of all the inſtrumentall actions, and driue the Braine into a ſottiſhneſſe, and obſcure the cleare light of reaſon. Here the humour purged, and the Spirit attenuate and refreſhed with remedie conuenient, the Brayne ſtrengthned and the Heart comforted with Cordials, are meanes moſt excellent ordayned of God for this infirmitie. And to deliuer you in a word the difference, whatſoeuer is beſides conſcience of ſinne in this caſe, it is Melancholy: which conſcience terrified, is of ſuch nature, ſo beſet with infinite feares and diſtruſt, that it eaſily waſteth the pure Spirit, congeleth the liuely bloud, and ſtriketh our nature in ſuch ſort, that it ſoone becommeth Melancholicke, vile and baſe, and turneth reaſon into fooliſhneſſe, and diſgraceth the beautie of

the

the countenance, and transformeth the ſtouteſt *Nabucadnezar* in the World into a bruit beaſt. So eaſily is the bodie ſubiect to alteration of mind, and ſoone looſeth with anguiſh and diſtraction thereof, all the ſupport of his excellencie. Beſides this in you, vaine feares, and falſe conceits of apparitions, imagination of a voice ſounding in your eares, frightfull dreames, diſtruſt of the conſumption, and putrifying of one part or other of your bodie, and the reſt of this crue, are cauſes of moleſtation, which are Whelpes of that Melancholicke litter, and are bred of the corrupted ſtate of the bodie altered in Spirit, in Bloud, in ſubſtance and complexion, by the abundance of this ſetling of the Bloud which wee call Melancholy. This increaſeth the terrour of the afflicted minde, doubling the feare and diſcouragement, and ſhutteth vp the means of conſolation, which is after another ſort to be conueighed to the minde, then the way which the temptation taketh to breede diſtruſt of Gods mercy and pardon. For that hath ſinne the meanes, which needeth no conueyance, but is bred with vs, and entreth euen into our conception: neither is the guiltineſſe brought vnto vs by forraine report, but the knowledge ryſeth from the conſcience of the offendor. The meanes

(I

(I mean the outward meanes of conſolation and cure) muſt needs paſſe by our ſenſes to enter the minde, whoſe inſtrument being altered by the humour, and their ſincerity ſtained with the obſcure and darke ſpots of Melancholy, receiue not indifferently the medicine of conſolation. So it both miſtaketh that which it apprehendeth, and deliuereth it imperfectly to the mindes conſideration. As their Braines are thus euill diſpoſed, ſo their hearts in no better caſe, and acquainted with terrour, and ouerthrowne with that fearefull paſſion, hardly ſet free the cheerefull Spirits, feebled with the corporall priſon of the bodie, and hardly yeelde to perſwaſion of comfort, whatſoeuer it bringeth of aſſurance. This cauſeth the releaſe of the affliction to bee long and hard, and not anſwerable to the ſwiftneſſe of the procuring cauſe, hauing ſo many wayes to paſſe, and encountring ſo many lets before it meet with the ſore. For as the cauſe reſpecteth not time nor place, no circumſtance of perſon, nor condition, ſeeketh no opportunitie of corporall imbecillity, but breaketh through all ſuch conſiderations, and beareth downe all reſiſtance: ſo the comfort requireth them all agreeable, and miſſing any one worketh feeble effects, and ſlow. Here the comforters perſon, his manner

ner, the time, and place, may hinder the consolation. Here the Brayne and Heart, being as it were the gates and entrance vnto the Soule, as they be affected, ayde, or hinder the consolation: so that the conscience distressed falling into a Melancholy state of bodie, thereby receiueth delay of restoring in respect of outward meanes, though the grace of God, and his mercie, his comfortable Spirit, and gracious fauour in like swiftnesse without meanes may restore the mind thus distressed: which lyeth equally open to the kind of cure, euen as it lay to the wound. Thus I conclude this point of difference, and marke betwixt Melancholy and the soules proper anguish, whose only cause proceedeth from Gods vengeance and wrath apprehended of the guiltie soule: neither doth Melancholy alone, (though it may hinder the outward meanes of consolation, as it hath beene before shewed) any thing make men more subiect vnto this kind of affliction. First because the bodie worketh nothing vpon the soule altogether impatible of any other, sauing of God alone. Secondly, The torment is such as ryseth from an efficient that requireth no disposition of meanes, God himselfe. Thirdly, The comfort is not procured by any corporall instruments, so neither is the discomfort procured

or increaſed that way: moreouer the cauſe the ſubiect, the proper effects are other then Corporall. For although in that caſe the Heart is heauie, deliuering a paſſion anſwerable to the fearefull apprehenſion, yet the ſenſe of thoſe that are vnder this Croſſe feele an anguiſh farre beyond all affliction of naturall paſſion, coupled with that Organical feare and heauineſſe of Heart. The Melancholy diſpoſeth to feare, doubt, diſtruſt, and heauineſſe, but all either without cauſe, or where there is cauſe aboue it enforceth the paſſion. Here both the moſt vehement cauſe vrgeth, and alwayes carrieth a paſſion therewith aboue the Hearts affection, euen the entry of thoſe torments, which cannot bee conceiued at full, as our nature now ſtandeth, nor deliuered by report. Here in this paſſion, the cauſe is not feare, nor paſſionate griefe, but a torment procuring theſe affections: and euen as the puniſhment of bodily racking is not the paſſion of the Heart, but cauſeth it onely, ſo the Heart fareth vnder this ſore of the minde, which here properly fretteth and ſtraineth the ſinues of the ſoule, where from the Heart taketh his grieuous diſcouragement, and fainteth vnder Gods iuſtice. Hitherto you haue deſcribed that which your ſoule feeleth not, to inſtruct you, but that other may more truely iudge of the caſe, and

the distinction betwixt Melancholy and it, may be more apparant.

Chap. XXXV.

The affliction of mind to what persons it befalleth, and by what meanes.

Although no man is by nature freed from this affliction, in so much as all men are sinners, and being culpable of the breach of Gods Lawes incurre the punishment of condemnation: yet is the Melancholicke person more then any subiect thereunto: not that the humour hath such power, which hath before bin declared to stand far a loofe of such effect, but by reason the Melancholicke person is most doubtfull, and iealous of his Estate, not only of this life, but also of the life to come: this maketh him fall into debate with himselfe, and to bee more then curious, who finding his actions not fitting the naturall or written line of righteousnesse, and wanting that Archpillar of Faith and assurance in Christ Iesus our hope, partly through feare findeth the horrour, and partly (if it please God so farre to touch) feeleth the verie anguish due vnto the sinner, and in that most miserable condition falleth into flat despaire. This commeth to passe, when the curious Melancholy carrieth the minde into

into the ſenſes of ſuch myſteries as exceed humane capacitie, and is deſirous to know more then is reuealed in the word of truth: or being ignorant of that which is reuealed, through importunate inquirie, of a ſudden falleth into that gulfe of Gods ſecret counſells, which ſwalloweth vp all conceit of man or Angell: and meaſuring the truth of ſuch depth of myſteries by the ſhallow model of his own wit, is caught and deuoured of that which his preſumptuous curioſitie mooued him to attempt to apprehend. Of Melancholy perſons, eſpecially ſuch as are moſt contemplatiue, except they bee well grounded in the word of God, and remoue not one haire therefrom in their ſpeculations, are this waye moſt ouertaken, and receiue the puniſhment of ouer bold attempt of thoſe holy things, which the Lord hath reſerued to his owne counſell: while they neglect the declared truth, propounded for rule of life and practiſe, in written wordes reuealed: not remembring the exhortation of *Moyſes* to the children of Iſrael: the ſecrets are the Lords but the reuealed will appertaineth to vs, and our children. And this in mine opinion is one cauſe wherefore Melancholicke perſons are more prone to fall into this pit, then ſuch as are in their Organicall members otherwiſe affected. Now contemplations are

more familiar with Melancholicke persons then with other, by reason they be not so apt for action, consisting also of a temper still and slow according to the nature of the Melancholy humour, which if it be attenuated with heate, deliuereth a drie, subtile and piercing Spirit, more constant and stable then any other humour, which is a great helpe to this contemplation. As the Melancholike is most subiect to the calamities before mentioned, and especially the contemplatiue, so of them most of all, such whose vocation consisteth in studie of hard points of learning, and that Phylosophicall (especially of Nature) haue cause in this case to carrie a low saile, and sometime to strike, and lay at the anker of the Scriptures of God, least by tempest of their presumption, they be carried into that Whirle-poole, whereout they bee in danger (without the especiall grace of Gods mercie) neuer to deliuer themselues. Such except they be well ballaced with knowledge of the Scriptures, and assurance of Gods Spirit, are neuer able to abide the ouglinesse of their sinnes, when they shall bee once vnfolden, and the narrow point of reprobation and election propounded vnto their Melancholicke Braines and Hearts, and most miserable polluted Soules: vnacquainted with Gods couenant of mercie, and that earnest of

his

his fauour, the comfortable Spirit of his grace. Of such as haue some knowledge in the Word, and practise of obedience, the want of the true apprehending of Gods reuealed will touching election and reprobation, and the right method of learning and conceiuing the Doctrine, causeth some to stumble, and fall at this stone. For as a sword taken at the wrong end is readie to wound the hand of the taker, and held by the handle is a fit weapon of defence: euen so the doctrine of predestination being preposterously conceiued, may through fault of the conceiuer procure hurt, whereas of it selfe it is the most strong Rocke of assurance, in all stormes of temptations that can befall vnto bodie or soule. The one part of predestination, is Gods immutable will, the cause and rule of al iustice, and vttermost of all reason in his works: the other part is the execution of that will, according to mercie or iustice, saiuing or condemning, with all the meanes thereto belonging: Christ Iesus in those of whom the Lord will shew mercie, and the iust desert of a sinner on whom hee is determined to shew the iustice of his wrath. If this most comfortable Doctrine, and the fitme Anchor of our profession bee not in all parts equally apprehended, wee may not onely misse the benefit there-

of through our own fault, but receiue wound and dangerous hurt thereby. For if the consideration be bent vpon Gods will and counsell only, without respect of the meanes, it is impossible but the frailtie of mans nature must needes bee distracted into diuerse perilous and desperate feares, finding nothing in it selfe that may answere his iustice, and withstand the fearefull sentence of condemnation: if it stay in the meanes of his iustice only, and haue not eye vpon his mercy in his Sonne Christ, then likewise ariseth an assurance of eternal destruction to the conscience defiled, and the guiltie soule deformed with iniquitie: if the meanes of his mercy be regarded without farther respect of his eternall decree and immouable iustice, then is there also no assurance of his mercy vnto miserable man, who melteth like snow and vanisheth like a vapour before his iustice, and doubting of the continuance of his fauour alwayes hangeth in suspence. All these considerations thus seuerally falling into the Melancholicke person mooue doubt and care, and either breed a resolute desperatnesse, or a continuall distruft, tossing hither and thither the soule, not established by knowledge and faith in Gods eternall counsell, and the most wise, iust and mercifull meanes of his execution: which being perfectly knowne

accor-

according to the Word, and ſealed vp in the Chriſtian Heart by the worke of Gods Spirit, is ſo farre off from diſquieting the Spirit or breeding doubt, that the children of God in all temptations finde the immutabilitie of Gods counſell, and the teſtimonie of his fauour in their conſciences by his Spirit, to ſupport them in all ſtormes of temptation, and to bee the Rocke againſt which no violence of Sathan, or his Miniſters, or whatſoeuer their owne infirmitie offereth diſcouragement, can preuaile. Beſides theſe, ſuch as read the Word of God with paſſionate humour, fall into this inconuenience: eſpecially if without guide and inſtruction they carry any preſumption of mind, and are not modeſt and warie in their collections. Such being Melancholike may eaſily fall into diſtruſt of Gods mercy, and periſh in deſpaire. So that ignorance and infidelitie, are the chiefe cauſes of this miſerable eſtate: whereinto many haue fallen, eſpecially ſuch as haue neuer beene able to be recomforted, which for the moſt part are they who with neglect of Gods feare, and hardneſſe of heart, againſt their conſcience and knowledge, haue with deſperate purpoſe gathered ſtrength in the wayes of ſinne, and haue caſt off all remorſe, till the Lords vengeance in this ſort ouertake them, or haue fallen into that ſinne whereof

the Apostle speaketh of, that none should praie for, and which our Sauiour calleth the sinne against the Holy Ghost. Other some there bee (of which number I know you deare M.) that fearing the Lord with sinceritie of Heart, haue beene notwithstanding this way distressed, the weight of their sinnes exceeding for a time the strength of their faith, whose case I take to be thus farre, other then such as I haue before mentioned: euen as in stormie tempest the Shippe seemeth at euerie blast and surge of the Sea to bee in danger of wracke; and the yong Ash bending to euery blast of wind, seemeth in perill of breaking and rooting vp, when both the Shippe keepeth her constant course, and the Tree yet hath his rooting: so in you and those of your disposition in this case, the tempest, and storme of this temptation, raysed partly by your owne weakenesse, and partly through Sathans tempestuous malice, causeth your faith to bend, and seeme feeble, and yeelding to this force, while notwithstanding you be built on the rocke, and planted with the hand of God in the Eden of his gracious election, and remaine a plant for euer in his Paradise of eternall felicitie. Such (as you your selfe) here in offend, that you measure your selues by your infirmitie, which hath so far vse in vs to breed a watchfull care

ouer

ouer our owne wayes, and not to discourage vs: and consider that wee are as the Lord esteemeth, who is more glorified in shewing mercy, then in executing of his wrath: whose word declareth vnto vs, that he loued vs being enemies, and found vs when wee were lost, and loathed not our pollution, but for himselfe only offered his mercy: so that wee must stand in that reckning of our selues which the Lord will haue vs to doe in his mercy, else shall we be wrong iudges of the waies of the Almighty. Euen as one that hath not had experience of trauaile by Sea, feareth euery weaning of the ship, and doubteth of peril, where the nature of the trauailer is such without hazard or danger: So you, and such as are in like case afflicted, imagine euery puffe of this kind of temptation to be nothing else but the gate of destruction, when as notwithstanding it is the very course and way where through God doth lead his dearest children: whose counsels are not to be measured by our infirmities, nor by that we cast, forecast, or doubt, but as he himselfe hath pronounced of his owne waies, and as many of his children haue proued before vs. Heere the melancholy taketh aduantage, and Sathan prosecuteth amaine, with bending your affections to feare, doubt, and distrust, stoppeth that consolation the mercy of God af-

fordeth,

affordeth, and which his children are ready to minister vnto you. And these are melancholickes of another sort, who notwithstanding they endeuour to feare God, yet not aduised, through this base and vile humour, receiue discouragement in themselues more then (through Gods mercy) they haue need, till such time as the comfort of his spirit by due meanes, and alteration of their body, by conuenient remedy of the godlie physician raise them vp againe. These are melancholickes most disposed, by reason of the euil temper of their bodies to this affliction, not by power of the humour, whith resteth in their bodies, and toucheth not the minde, but by reason they are more curious and distrustfull then other complexions: which being ioyned with ignorance, or a prepostorous knowledge, cast them into these labyrinthes of spirituall sorrow, whereout verie hardly are they at the length able to dispatch themselues without great mercie of God, and diligent and carefull applying of his meanes. But you may say vnto me, can a man by his owne power draw on this kinde of crosse, which you haue before declared to be the hand of God? yea verily, if Gods only mercie bee not his stay: euen as our first parents voluntarily gaue their neckes, and in them all their posterity vnder the yoke

of

of Sathan: and as the vengeance of Gods iuſtice alwaies burneth againſt the wicked, and his ſword continually employed, which nothing can quench but the water of his grace flowing from the ſides of his Sonne, and that ſpirituall compleat armour whereof Saint *Paul* ſpeaketh of: ſo ſhould euen all of vs in this life taſte of the heate, and feele the dint of that ſword, if his mercy in his Sonne, and for his Saints cauſe on the earth, hee ſtaied not the ielouſie of his wrath: His anger our ſinnes pull on, but his mercy is only for himſelfe. Thus you haue heard what manner affliction this of the mind and conſcience of ſinne, not comforted by aſſurance of pardon is, how it differeth from melancholie, how melancholicke perſons are moſt ſubiect thereunto, and by what meanes this calamity is procured, with the diuerſity of perſons thus afflicted: hereafter you ſhall vnderſtand (which is your chiefe deſire) my counſell and cure, both in that ſtate of mind wherein you ſtand, and whereof the Lord graunt you ſpeedie and comfortable releaſe, and alſo in what your craſed body ſurgained with melancholie and all his vncomfortable accidents, doth of natural & phiſicke helpe of medicine require. But firſt my deare M. giue way to my words of comfort, and for the old

friendſhips

friendships take, & sweet societywe haue had in times past, alwayes seasoned with heauenlymeditations & spiritual conferences, denie me not that interest which shall be both comfortable vnto you, and ioyfull to many of your friendes, whose praiers are with sobbes powred out for your release: especially beware least vnaduisedly you dishonor God in this kind of sorrow, who is the God of peace and comfort.

Chap. XXX.

A consolation vnto the afflicted conscience.

You feele (you say) the wrath of God kindled against your soule, and anguish of conscience most intollerable, and can finde (notwithstanding continuall praiers and incessant supplication made vnto the Lord) no release, & in your owne iudgement stand reprobate from Gods couenant, and voide of all hope of his inheritance, expecting the consummation of your misery, and fearefull sentence of eternall condemnation: I pray you (deare brother) consider Gods mercies of old, and the former experience of his fauour, and those holy testimonies of election which you haue in times past made plentifully shew of, and consider whether it bee not rather a temptation, then as you imagine

Gods

Gods anger againſt you. Of temptations there are diuerſe ſortes, ſome riſing from our owne natures, otherſome from without vs: ſuch as are without our natures, either ſpring from our malitious enemy Sathan, or from ſuch allurements, or terrours which the world toſſeth vs withall: In theſe Sathan is a worker, beſides his owne peculiar manner of tempting. His temptations are either by corporall poſſeſſion, or with more liberty and freedome to the tempted. Of our owne natures ſpring the temptations which riſe of the root of originall ſinne, without any forraine inſtigation from the world, whatſoeuer is either a bait of pleaſure, or fright of terrour, which increaſe the actuall ſinnes ſpringing from the originall roote, and lay as it were compaſſe, and powreth on water, to that vngracious ſtocke. Now if this your affliction be no other, but ſome kind of theſe temptations (which I haue no doubt to make manifeſt and plaine vnto you) then are you to eſteeme of your caſe more comfortably then you doe, and to attend with patience the iſſue, which not onely is not infallible to ſignifie determinatly of election or reprobation, but in ſuch as are of like conuerſation vnto you, and haue giuen euident teſtimonies of a ſound faith grounded vpon knowledge, as you haue done, bringeth forth the

fruits

fruits of patience, experience, hope, increase of faith, and not onely in the end yeeldeth plenty of spirituall ioy, and comfort vnto themselues, but furnisheth also with power, and hability to confirme others, both by their owne example, and words of great consolation from their owne experience. In all the former kindes of temptations, there is hope, and examples are sundry in each kinde: of which the corporall inhabiting of Sathan is the greatest, fullest of terrour and despaire: yet the history of the deedes and sayings of CHRIST, the wrytings of the Euangelists, do testifie of whole legions dispossessed of that habitation, by the power of CHRIST mercifully extended vpon such poore and miserable captiues: which examples are writteen for our instruction against like times of affliction, that wee giue not ouer hope, though Millions of deuils should possesse vs within, and enuiron vs without: but know his power is aboue all force of the enemy, and his mercy farre surmounting Sathans malice. But before I proceede in this particular, I will make plaine demonstration vnto you, that you haue no cause in this sort to feare, nor haue any shadow of grounde whereon you should resolue against your selfe vpon the point of reprobation, but that these molestations

leſtations and terrours, which you now indure, are temptations, rather for your farther good and profit, then grounded reſolutions of ſuch lamentable iſſue: which having declared vnto you in the generalitie, I will enter into the particular kindes, wherewith I iudge you are thus diſtreſſed. Firſt I will endeuour to looſe the holde your melancholie hath laied vpon the aſſurance (as you take it) of reprobation, which hauing firſt perfourmed, your iudgement may more eaſilie embrace the other part, which is a tryall onely for a time, and a meere temptation. Although Gods children euerie one haue their ſaluation founded vpon his eternall decree of mercie towards them, publiſhed by the preaching of the Goſpell, and written, and ſealed in the heart of his choſen, by the power of the Spirit of adoption, which crieth *Abba*, father, and teſtifieth in meaſure, ſome more and ſome leſſe, according to the diſpenſation of that grace: yet on the contrarie part, there is no euident and vndoubted ſigne of reprobation in any, while they liue: (becauſe there may be hope of repentance) but only that ſinne, which Chriſt calleth the ſin againſt the holy Ghoſt, & for which the Apoſtle forbiddeth to pray: this the Diuines do expound to be an open and wilull apoſtaſie from God, with malitious

hate

bate against the profession of his knowen trueth. Next vnto this sinne, is impenitency which can not be knowne, till death make shew thereof, and cut off time of repentance. Of the first of these, examples are very rare, as *Iulianus* the Emperour called *Apostata*: of the other, *Cain*, *Esau*, *Saul*, *Iudas*, and the prophane people of the world that know not Christ, and such as know him onely in vaine profession outwardly, and so continue, are patternes of the sinne, and shall bee examples of Gods vengeance. But first touching that sinne, wherefore no prayer is to be made, (because it witnesseth, and sealeth vp reprobation to the offender in this life) I will by comparing your course of life, and your present demeanour with that sinne, manifestly lay open your case to be farre other then reprobate. Before I enter hereinto, you must beware you make no mo sinnes of that kind, then God himselfe hath pronounced to be of that sort: for in these matters that concerne Gods religion euen the perfectiō of our wisedome is but folly, much more our sicke braines, and melancholicke vnderstanding, is far to be remoued from handling such holy things, whereof none can giue rule, but he who knoweth the perfect nature, (as I may so speake) of God, which is knowen only to himselfe: so that heere you must re-

in this case, and striue so see with no sharper eye, then so farre as God hath reuealed, nor enter other course in search of such matters of his secresie, then he hath himselfe manifested: by whose Oracles we are instructed, that only one kinde of sin cutteth of all hope of saluation in such as haue professed Christ, and that only because it is of such nature, that it closeth vp all remorse of repentance: being the deight of all iniquity, equall with that of the deuilles themselues, who are shut out of Gods fauour for euer. If this then be the only sinne which brandeth the wicked soule to eternall condemnation, and you (deare heart) haue not in any sort thus offended, (as I haue no doubt to make euident proofe) why doe you vnkindly torment your owne heart, and throw your selfe into that pit of destruction, from which the Lord hath redeemed you; and as though you were your owne and not his, a possession of your owne purchase to be bestowed as fancie leadeth you, & not Gods creation, wrought by his spirit of regeneration, ordained for his seruice and glory. Now let vs enter into the consideration, whether you haue sinned against the holy Ghost or not: which if you haue indeede done (as peraduenture your humour would leade you) where is the renouncing of Gods religion, which you haue hitherto professed and pre-

sently doe hastely embrace? Where is that malice, which prosecuteth this mischiefe? What persecution haue you in word or deed raised against the truth? What sword haue you euer drawne against it, or what volumes haue you written against sound doctrine with purposed opposition against your owne conscience, neither that of frailtie, but of meere will and obstinacie? If your humour be not able to alleadge such testimonies, (as it cannot in deed, these things being matters of iudgement and will, and not of fancie, and consisting of euidencie to bee knowen of others, and not of imaginarie conceit of a fearefull and distrustfull heart) giue ouer I pray you these melancholicke preiudices against your selfe, and prepare your heart to receaue comfort, which the word of promise ministreth vnto you. For that sinne except only, all other are within compasse of grace, and haue no power to shut vs from Gods fauour. Be it that you haue sinned against your conscience, yet certaine, condemnation and casting off, doth not necessarily ensue thereupon, else should there bee not a person on whom God should shew mercie. For wee all sinne in that manner, and the good wee would (our consciences bearing witnesse of our duetie, and breach of that wee are bound to doe) wee doe not,

but

but the ſinne which we would not doe in reſpect of regeneration, that wee commit through our frailtie, which groweth vp in ſtrength, by increaſes of God to perfection, and hath euermore in it not to diſcourage vs, but to breede circumſpection, and to remember vs where our perfection and excellencie lieth, euen without vs, in that vnſpotted Lambe Chriſt Ieſus. For our willes are corrupted, not onely in that they are ſeduced by corrupt iudgement, which is the leaſt part of their want: but when contrarie to iudgement grounded either vpon nature, or the plaine word of trueth, wee make choyce of that wee know is naught, or preferre the greater euill before the leſſe. Otherwiſe ſhould our nature obtaine in this life a greater perfection, then our firſt parents had in paradiſe, whoſe freedome of will was peruerted to that, which was againſt the knowen commaundement of God: and giue any one facu'ty or practiſe of the mind be perfect all muſt needs bee of like pureneſſe, ſeing equallie they were corrupted, and equallie receaue reſtauration. This perfection wee are to hope for, and attende the conſummation of the rudimentes of righteouſneſſe, which both in knowledge and vſe are in part blind and impotent, and in heauen are to receaue the abſolute perfection

and beautie, fully agreeable to Gods good will and vprightneſſe of his Iuſtice. If then you haue neither ſinned againſt the holie Ghoſt, which is plaine through manifolde teſtimonies of vnfaigned faith, euen at this time being full of ſighes and groanes for your offences, carefully to eſchue whatſoeuer is repugnant to Gods will, releeuing with tender affection of Chriſtian loue the neceſſities of others, neither in the whole courſe of your life, hauing bene of notorious marke of iniquitie, much leſſe a blaſphemer of that holie name, and a renouncer, with contumelie of the holie profeſſion: aſſure your ſelfe that your preſent eſtate is no other, but a ſtorme of temptation, and no marke of perdition) from which the Lord, (after triall of faith and patience) will deliuer you, and ſende that calme peace and tranquillitie, which in times paſt you haue enioyed, and ſhall by his grace againe recouer, to your euerlaſting comfort. Of temptations ſome touch our faith, and other ſome the fruites thereof. Our faith, as whether wee beleeue or not. The fruites: either of profeſſion of the trueth, when perſecution or feare, or fauour of men, ſlakes our zeale, and ſmother the outward ſhew of thoſe glorious graces of faith, and of the Spirit, or in the fruites of obedience ſutable

and

and kindly vnto our profeſſion, as thoſe which concerne perſons, poſſeſſions, or name, wherein charitie towarde men is broken: all theſe temptations, though both affection doe incline vnto them, (excepting incredulitie, which bringeth foorth impenitencie, and renunciation of the faith) and will bring them to effect, yet are they not of power to ſeparate vs from the loue of GOD in Chriſt, whoſe ſacrifice is all ſufficient, and propitiatorie for all kindes of ſinne, (that onely before mentioned excepted.) You ſay you beleeue not, and therefore draw vpon you the paine due to the vnfaithfull: heere beware deare brother, and waigh with circumſpection, and due conſideration of your ſtate in ſo waighty a point as this is, and although you haue not at this time the ſenſe thereof in your imagination, which is now diſguiſed and bleniſhed with melancholie conceites, and corporall alteration of the inſtrument of the bodie, yet doe you beleeue, and ſhall hereafter feele the ſweete comfort thereof, as you now abundantly declare the fruites of ſo holy a roote, patience, meekeneſſe, chaſtity, prayer, newneſſe of life, and whatſoeuer good vertue ſpringeth in the children of God there from. For euen as in outwarde ſenſes wee doe ſee ſometimes and

feele, and heare, when wee doe not perceiue it, so we may also haue faith, and not alwaies haue the sensible perceauing thereof, especially our bodies (as yours presently is) being oppressed with melancholie, which alwaies vrgeth terrour and distrust: and deludeth vs with opinion of want of that, whereof wee haue no lacke: euen as in another extremitie, other men are oft carried with an opinion and confidence of those things whereof they haue no part. And if it be so with melancholickes, (as it is credible recorded in historie) that some haue complayned they haue bene headlesse, so that (as *Aetius* reporteth) *Philotimus* the Phisitian was faine to put a Cap of lead, vpon melancholickes head, that he might by feeling the waight conceiue otherwise: and *Artemidorus* the *Gramarian* did imagine hee wanted both a hand and a Legge, though he wanted neither: you are to lay aside this fancie, and to weigh the presence of the cause by the effects, which are most euident tokens of faith in you, and not to rest vpon your deluded conceites, which if you yeeld vnto will perswade you in the end, that you want both head and heart also, after it hath dispossessed you in part of the right vse of both. But you will say vnto me, doe not men otherwise doubt of this point but vpon melancholicl

cholie? Yea verely: and especially such as most hunger and thirst after righteousnesse, and are poore in spirit, and broken in heart: the rest of the world, (except some vengeance of God lay holde vpon them, or some horrible fact gnaw their wounded conscience,) passing their time in a blinde securitie, careleſſe of God, and empty of all sense and hope of a better life, or feare of that eternall destruction, passe their dayes, and finish their course, as the calfe passeth to the shambles, not knowing their ende to be slaughter by the Butchers knife. Such I say as are most carefull to walke before their God in righteousnesse, as they doubt and feare in euerie action, least God be dishonoured by their conuersation, so are they ielous of their pretious faith, least it bee not in such measure as they desire, or in truth bee none at all: wherein they may easily be deceaued, first in the discerning, then in the measure and portion. Touching the discerning thus may they be ouertaken: when the inward feeling thereof doth not answer their desire, and the actions proceeding there from do not satisfie their thirst of righteousnesse, whereby reliefe may rise to the nourishment of faith, and the satisfying of that holy appetite: they are discouraged, and entangled with spirituall cares, from

which a more aduised consideration agreable to Gods word might easily deliuer them Touching the portion, their fault lyeth in this, that they measure the excellency thereof and the power, partely by measure, and quantity, and not by vertue, wherewith through Gods mercifull grace it is indued to the saluation of all those that haue it but in measure of a graine of mustard seede: which both errours are to be corrected, by pondering of the case, not by that wee iudge, but by that god hath giuen rule of: both touching the sense of faith, sinceritie of the fruits and increase of measure: all being his giftes and graces dispensed vnto vs, according to his mercie and wisedome, as is most for his glorie, and expedient for vs. For if wee duely weigh whence we are fallen, and how deepe into this degenerate nature, wherein wee are captiues of Sathan, and slaues of all iniquitie, wee shall receaue comfort of the least sparke of faith, and may praise God, and receaue comfort in the smallest worke of obedience perfourmed in sinceritie, though not in perfection: and if wee finde the increases slow, and the victorie hard in this warfarre: let vs consider with whome wee fight, and for what crowne: and how both heauen and earth was mooued at our redemption: and the same power concurred thereto,

thereto ; as in our firſt Creation. And as the great and mightie oakes are ſlower in attaining their full grouth , then ſhrubs and weedes , whoſe enduring is for many ages , when the other in ſhort time wither and fade away: ſo eſteeme your increaſe of Heauenly graces ſlow, but ſure , euerlaſting as immortalitie, that you may be as a beam or pillar in the temple of God for euer and euer. Neither are we to accompt the nature of any thing according to our ſenſe or to the ſhew it maketh. For then ſhould the moſt fruitfull Tree in Winter be taken for barren , and the luſtie ſoyle drie, and vnfruitfull while it is ſhut vp with the hard froſt : but reaſon (as in other deliberations) ſo in this muſt lead vs (being guided by the Word of God) rightly to iudge of the preſence , and life of faith in our ſoules : which being the ſhield in this our Spirituall warfare, endureth much battering and many brunts, and receiueth the forefront of the encounter, and oft times faileth as if it were peirced through and worne, vnfit for battaile : yet is it indeed of nature inuincible, and repelleth whatſoeuer ingine the enemie inforceth againſt vs , and ſtandeth firme rooted whatſoeuer ſtorme Sathan rayſeth for the displacing thereof. How then are we to behaue our ſelues in this temptation: when both the ſenſe of faith is dulled in

vs,

vs, and the fruits minister discontentment? you remember the saying of the Apostle, the graces and mercie of God is without repentance, and Christ Iesus whom hee loueth, to the end he loueth them. If then you haue in times past felt that gift of the Spirit (which you haue done) and haue ioyed therein: bee assured it is a marke neuer to bee defaced, of your election and firme standing in Gods fauour. For what mooued the Lord to bestow the grace, but his owne mercie? and that he bestoweth who can take away? if he himselfe take it frō vs, for some desert of our, did not he foresee the same lōg before? & so why did he not withhold his mercy? But as he knew vs when we were strangers from him, and loued vs when wee hated him, and had nothing which might prouoke his mercy, but our miserie: so is his goodnesse continued vpon vs still for his owne sake, and not at all for our deseruing, that all being subiect to his condemnation, hee might bee glorified in the saluation of some, for that righteousnesse sake which is in his Sonne, and that oblation of his offered vp, not for himselfe but for others: from whose righteousnesse so much is detracted as wee attribute vnto our selues, or seeke to attaine vnto; in respect of satisfying Gods iustice: and so much impaired of Gods mercie, as we shall rest vpon any vertue or power in our selues, whereby to

auoide his vengeance of iuſtice: Our election as it firſt ryſeth from God, and is eſtabliſhed in his immutable counſell and decree, and lyeth in no power elſe beſide: ſo the hazard thereof is not committed to the aduenture of our frailetie, but the continuance and ſtablenesſe in the ſame decree hath the foundation. For alas the wofull experience of *Adams* frailetie in his beſt Eſtate giueth ſufficient teſtimonie, and more then ſufficient; what hope there is of continuance of grace, if the aſſurance of our ſaluation ſhould depend vpon our keeping, who without ſupport of God are like the winde inconſtant, and as fraile as the tender hearbes, and want all habilitie of withſtanding the aſſaults of our enemie: and conſtant perſeuerance in any religious vertue, and worke of pietie. Then if the foundation of our election lie in the counſell of God, and bee founded vpon his decree: who hath reuealed the one but the Spirit of the Lord? and what is able to vndermine the other where the Lord himſelfe hath laide the corner-ſtone? This aſſurance in time paſt the Spirit of God hath confirmed vnto you, and you haue felt it with plentie of Heauenly ioy, and comfort: and if in the conflict of temptation you eſteeme the ſtrength according to that remaineth after the battaile, or that which

you

you feele being somewhat tyred in the conflict: you may here giue vantage to the enemie through discouragement, and loose the field as much as lyeth in you, where there is hope of assured victorie. For bee it that you feele the habilitie weake and the enemie strong, and your owne corruption vpon the point to preuaile, yet consider there is a root of this vertue, whose fruit, and branches although these stormie tempests may nip and shake, yet the sap shall neuer bee dried vp in the root, neither can any euill wind of Sathan so blast, that the immortall seede bee at any time quite withered, yea though all his fierie darts bee thereto with all might and maine employed, but that the storme being blowne ouer by the Spirit of grace, and the comfortable Sunne of consolation shining vpon our gloumie hearts, it will bud forth againe into blossome, fruit, and branch, as a most beautifull tree in the Paradise of God. Let the comparison of bodily sickneſse, and the consideration of that kind of frayltie, giue comfort vnto you in your case, although in another kind, yet in this respect not vnlike. We haue experience how diuers times the disease preuaileth ouer the sicke persons, that actions faile, and faculties seeme quite to bee spent, neither hand nor foote is able to doe their dutie, the eye is dimme, the hearing dull,

the

the taſt altered, and the tongue diſtaſteth all things euen of moſt pleaſant reliſh, and the weake and feeble patient ſeemeth to attend the time of diſſolution: when yet notwithſtanding there remaineth a ſecret power of nature, and a forcible ſparke of life, that ouercommeth all theſe infirmities, and conſumeth them like droſſe, and rendereth to the bodie a greater puritie, and firmeneſſe of health then before the ſickneſſe it did enioy. Euen ſo eſteeme of the Spirituall caſe, and conſider that your ſoule is ſicke and not dead, and faith is aſſailed but not ouercome, and only haue patience to attend the finiſhing of this ſecret worke which paſſeth all conceit, and capacitie of man, and you ſhall ſee theſe burning Feauers of temptations to be ſlaked and cooled by the mercy and grace of Chriſt, and that ſparke of faith which lyeth now hid and ouerwhelmed with heapes of temptation, and ſeemeth to bee vtterly quenched, to breake forth againe, and to conſume theſe ſtrange cauſes of the diſeaſe of the Soule. And as nature after a perfect Criſe diſchargeth her ſelfe either by ſtoole, vomit, ſweat, or bleeding, or ſuch like euacuations, to the recouerie of former health, ſo ſhall you feele all theſe doubts, and feares, and terrours remoued, and ſtrength of faith reſtored with ſuch ſupply, as it ſhall bee able to make euident

proofe

proofe what secret vertue lay hid, and yet not able in all this vncomfortable plight which offereth you temptation of dispaire. Seeing then that you are yet but vnder the conflict, and not ouercome, haue good cheare in the successe, which as in Christ it is victorious, our head, so are we (his parts and members,) to looke for the same Crowne of glorie, who both ouercome, in him, and through him, in our selues shall in the end bee possessed of the victorie, and receiue the Crowne of immortalitie. As for that which your own conceit corrupted by Melancholy perswadeth you, and wherein Sathan is busie and omitteth no opportunitie: giue no credit thereunto, but as it is, so esteeme it a delusion which time will discouer and lay open, as you your selfe shal hereafter most plainly discerne. I grant you, the temptation it selfe, though your bodie were free from this infirmitie, is of the greatest kinde, and such as doth not skirmish only lightly vpon our soules, but setteth the maine battaile against our most happy Estate, in so much as it forced our Sauiour to crie, my God my God, why hast thou forsaken me. But what then? are wee therefore to be discouraged? no, no, here appeareth rather the abundance of Gods grace, and the mighty support of his power, which euen in the middest of Hell preserueth his, and suffereth

reth not ſo much as their garments to take a-
ny ſmell of the flame, but euen from thence
is able to raiſe them to his celeſtial kingdome
and place them with his Son in the throne of
glory. And if you duly conſider the price of
our redemption how pretious it was, & how
it couldnot be obtained, without ſhedding of
the moſt pretious heart bloud of the Son of
God: you muſt thinke the quarrell to bee no
other to the end, but a matter of bloud, of
ſtriſe, of ſweat, of feare, of iealouſie, and
whatſoeuer affection goeth with affecting a
glorious triumph in al the members of Chriſt:
both inwardly, and outwardly, in the Spirit
and in the bodie, as our head himſelfe could
find no diſpenſation, though hee ſued vnto
his father therfore with abundance of teares:
and thinke that it is Gods buſineſſe wee are
in hand with, and that we are inabled of him,
moued and carried by his Spirit, increaſed
with his increaſes, not to bee meaſured with
the eye of fleſh, or carnall vnderſtanding,
but by the ſame ſpirit which worketh in vs,
who as he hath begunne, will alſo make per-
fect his worke to his owne glorie: which
lieth in taking pitie and compaſſion, more
aboundantly then in ſhewing vengeance. By
this which hitherto hath bene ſaid, it appea-
reth plainely, that no ſinne hath yet paſſed
you, which can ſeclude you from hope of
ſaluation,

of saluation, and therefore necessarily it followeth that the Crosse you are now vnder is an attempt of Sathan against you, to cast you into vtter dispaire, and if it were possible to vndoe that knot more surely knit then that of Gordius, which coupleth vs vnto our God, and wherewith wee are espoused vnto Iesus Christ: euen our most glorious faith which ouercommeth the World: and where against not Sathan, nor all his force, or stratageme is able to preuaile. I say it is only a temptation of the enemie purposed of him to your confusion: but from your louing God, and mercifull father, a triall of faith and patience, and the proofe of those vertues which before lay hid in secret: which hee will haue now shew themselues in the combat, hee himselfe a beholder, an incourager, a succour at need, and prest with the crown of triumph to giue reward, and honour to the victorie. Wherefore, only haue patience: bee not discouraged: stand sure and the feebleneſſe of Sathan shall soone appeare: and his weapons shall bee all broken in peeces, and God (through faith and patience, and comfort of the Scriptures by his Spirit) shall be glorified in the weaknes of his poore afflicted seruant: and you shall againe (as *Dauid* was) bee restored to those wounted ioyes which you haue sometimes felt in the sweete mercies of

the

the Lord. Now the ground of all temptation is our owne weakneſſe, this is tried and proued by Sathan or the World, or both ioyned together as conſiderations of our deſtruction. Beſides theſe continuall buds of iniquitie which doe riſe from our originall corruption, Sathan ſometimes playeth his part vpon our weakeneſſe alone, and ſometimes by outward temptations, and ſometimes layeth ſiege round about vs, and beſetteth all the parts of our complet armour. We are weake in vnderſtanding and in whatſoeuer action ryſeth there from: euen in will and affection: Our vnderſtanding is turned into blindneſſe of errour. Our will imbraceth not only thoſe things which corrupt iudgement directeth vnto, but euen where ſometime vnderſtanding ſtandeth ſound, there will bendeth to affection, and neglecteth the light of reaſon. Our affections are both rebellious to right iudgement and will: in that they rage where they ſhould not, and where iuſt cauſe is giuen there they inordinatly exceed. Thus iudgment, will, and affection, hauing degenerated, vſe the bodily members as weapons and inſtruments of all impietie, and iniuſtice: ſo that if the grace of God did not for preſeruation of human ſocietie, and eſpecially for his Churches cauſe reſtraine this ſtrength of iniquitie, the pillers of

the World would ſhatter in ſunder, and the vault of Heauen would fall, and all thinges would turne againe to their former Chaos, and bee conſumed with the terrible fire of Gods vengeance, and periſh in his heauie diſpleaſure. Our miſerie being ſuch, no maruaile though both Sathan and the world preuaile againſt vs, except the Lord ſtretch forth his hand and vphold vs. This our infirmitie Satan doth ſometimes aſſay without meanes, and ſometimes by outward occaſions of euil, and forcible perſwaſion of ſinne, and rebellion againſt God. How hee doth it without meanes, the experience is more lamentable and infallible, then the manner how eaſie to find out. In corporall poſſeſſion it ſeemeth there needeth no meanes, when Sathan poſſeſſeth all parts of the houſe, and as Maſter commaundeth at his pleaſure. But how without ſuch acceſſe hee is able to tempt, that is a matter of more difficult conſideration: which, becauſe it maketh not a little to the better laying open of your eſtate, I will ſomewhat ſtand vpon: referring you for the reſt to the reſolutions of the Diuines who haue chiefe part in this buſineſſe. For my owne part I doe take it, and am aſſured you finde the experience, that Sathan after a perſonall manner vnto the ſoule, though not in bodily ſhape to the Eye, without meanes of out-

outward thinges (which might mooue our wils or affections) tempteth vs in the verie secret thoughts of our Heartes. For being a Spirit, and by Creation most excellent, it is not to bee doubted but that hee hath a Spirituall accesse vnto our Spirits, to trouble them, and to disorder all their actions, as wee see Corporall Creatures, with Bodily and Corporall force, to annoye one another. And as men haue fellowshippe one with other by Corporall presence, and are delighted or displeased with the quallities of the minde according as they like or dislike, vttered by speech and talke: so is it most like that the Spirits haue their societie maintained by a Spirituall conference, whereby their willes and purposes are entercommunicated one to another, without Corporall sound, whereof both the Spirits want the instrument, and the voice nothing affecteth the mind. Daily experience maketh this manifest in such as are possessed, how Sathan so beareth the sway in them, that their Speech and Phrase altereth, and their discourse is farre other then before, and their whole nature at Sathans becke, and their vtterance of minde as hee only suggesteth. In others whome Sathan hath not layed such holde on, the same no lesse is to bee seene: as when the

false Prophets did deceiue *Ahab*: there came forth a spirit which was sent to be a false and lying spirit in the mouth of all his Prophets, which accordingly did make promise vnto him of victorie, who notwithstanding found a contrary euent of ouerthrow, and destruction. So entred Sathan into *Judas* the Traytor, and moued him to betray our Sauiour, not by a corporall possession, but by a spirituall impulsion, whereby hee worketh in the children of disobedience. And *Peter* in the fift of the Acts saith to *Ananias*: why hath Sathan filled thine heart, &c. and againe in the second to the Ephesians the Apostle calleth the Deuill the Prince that ruleth in the Ayre, the spirit that now worketh in the children of disobedience: by which it is plaine that the Deuill hath power where God permitteth him, ouer the mindes and iudgments, and wils of the reprobate, and wicked: and may also in such sort tempt the faithfull seruants of God. For the Apostle saith in the same place, that the Ephesians (to whom he wrote) in times past walked according to the course of this World, and after the conduct of that spirit. Neither doe wee stand thus subiect vnto Sathans annoyance: through the subtilnes of his nature, being a spirit, but through that long experience and practise of our miserie from age to age, whereby hee is able

able with eaſe to worke our annoyance in all reſpects. This giueth him knowledge of our mindes more perfectly: who apprehendeth the ſame by the leaſt ſhew, and inclination of our affection and will. Not that hee knoweth our hearts, entirely and perfectly: which is proper to God only the framer of the heart, but only through that triall and experience which not one onely, particular man hath miniſtred vnto him, but euen our whole race from *Adam* to this preſent. This maketh him not to expect any outward ſignification of ſpeech, or geſture, to conceiue our intents and purpoſes: but out of our vniuerſall corruption whereof hee hath continuall proofe, hee hath layed vp matter of argument to diſcouer the vanitie of our minds, and the ſecret thoughts of our heart: which after he hath found, he ſuggeſteth (as he ſeeth occaſion whereto wee muſt incline) inſtigation of ſinne and diſobedience againſt God, and his holy commaundements. His temptations are properly ſuch, as neither our natures ſeeme to incline vnto, but in a generalitie to all kind of wickedneſſe, nor the World doth either allure vs, or inforce vs: eſpecially the children of God who are partakers of his Spirit finde them moſt ſtrange, and ſuch as they abhorre the very leaſt conceite of them, and finde no part of their

nature to incline vnto them, howsoeuer in other respects they complaine of frailtie. Of this kinde are certaine Blasphemies suggested on the Deuill, and laying of violent hands of themselues, or vpon others, neither mooued thereto by hate or malice, or any occasion of reuenge. Of the same sort is the despaire and distrust of Gods mercy, and grace, besides many other, as taking away the seed of the word out of the Heart of the negligent hearers: the suggesting of errours and such like, without our natures speciall inclination that way, but rather contrarily affected. And as he is a Spirit, and an effectuall worker in other meanes: so when hee applyeth his proper trauaile, hee attempteth the most dangerous assaults to our Saluation: and entreth so deepe, that (knowing the iudgement is the fountaine of all vertuous action) there he maketh traine, and after a Spirituall manner seeketh possession thereof to the vtter discouraging of all your actions that depend thereon: knowing that it once being at his deuotion, the Corporall grosse actions and bodily vices, neede no great prouocation. Other temptations ryse of our owne rebellious Hearts vnto the Holy Commandements of God: or from the Worldly allurements, which as baites entice vs from the way of obedience: or else from

terrours

terrours of life, which ſcarre vs with threat of perill, if wee imbrace the way of pietie, and of holineſſe, and ſetteth before vs a greater awe of men, then wee haue of feare and reuerence of God. Now among theſe temptations falleth your preſent eſtate, and eſpecially Sathan employeth his force to your iudgment, and not againſt the ſtrength of carnall iudgement only, but againſt that which the Spirit of God hath taught and ſealed vnto you in your conſcience: both ſuggeſting vnto you thoſe blaſphemous conceits which your hart vtterly abhorreth the leaſt thought and remembrance of, and rayſeth that doubt of Gods fauour which now diuerſly diſtracteth you. Remember I pray you, how the Spirit of God calleth him the tempter, the deceiuer of the World, and the accuſer of the faithfull, the Dragon and old Serpent, a lyar, and the father of lies: by which Epethites, and deſcriptions, you may conſider his power, his malice, and his craft to deceiue, and to abuſe you, neuer before acquainted with his practiſes as at this preſent you haue experience of: and not take all that your minde conceiueth of any manner of impietie whatſoeuer, to bee from you, but from Sathan: who as hee hath power to tempt and to trie, to caſt before you theſe ſtumbling blockes whereat hee would haue

you fall: so hath he no power to fasten them vpon your minde, and to giue them setling: your owne conscience bearing you witnesse how much repugnant they are to your desires. The rather are you to accompt them as from him, because they bee such, as are altogether contrarie to your former conuersation, and whereto you haue felt your nature inclined before, and such as haue no inforcement nor inticement from any Creature, but from him. Wherefore though such kind of thoughts doe assaile the Heart, that (being guiltie of so great sinne) your conscience might be so much the more defiled, and the discouragement the greater, yet answere them againe by the Word of God which is the sword of the spirit: and wait the happie end of the conflict with patience: and accompt not these small venies of Sathan for deadly wounds, which are nothing else but practises, and exercises of your spirituall courage, and circumspection, and introductions to that vse of the whole armour of God, where against no force of the enemie shall preuaile, though the attempt seeme to be full of perill, and terrour. But you say you feele small strength of faith, and no support of that hope which maketh not ashamed. Beware least you iudge vniustly of the wayes of God, and esteeme that for small which

is

is great; and vile, which in the ſight of God is moſt precious. For her ein the enemie may take encouragement, to your great diſaduantage. You feele not that taſte thereof you ſometimes felt: and do you iudge therefore you are bereaued vtterly thereof? what? conſider the ſoule is now ſicke, and diſtaſteth much wholeſome meate of conſolation, and loatheth many pleaſant and fragrant cuppes of comforte, and counſell, and yet the indeuours of Gods children in this behalfe, and the ſweete waters of heauenly comforte are not therefore of themſelues bitter or vnſauory: ſo you are not to meaſure the abſence of this grace by that you preſently, but by that in times paſt (while the ſoule ſtoode free from this diſeaſe of temptation, and triall) you haue felt of comfort in the ſpirite through an acceptable meaſure of faith, according to the diſpenſation of Gods grace, and not according to our fancy, but as hee ſhall thinke meete to be miniſtred vnto vs. Neither is the triall of faith onely to bee taken according as the ſoule feeleth it in it ſelfe, but alſo (and ſometimes as in ſuch temptations as theſe wherein you now trauaile onely) by the courſe and trade of life which hath paſſed before, and thoſe fruites which are euident to the eye of others, who can iudge more ſincerely then the afflicted whoſe vnder-

vnderstandinges are somewhat altered through Sathans terrours. But againe you say the course of life past, and your estate present, hath nothing answered the holinesse of your vocation, and that sincerities the Lord requireth so that here also the comfort faileth you. What then? are you therefore reprobate? No, but it argueth want of faith: Not so, but place for farther increase of faith, and the fruits thereof. Those whom the Lord hath chosen to be his worshippers, and hath redeemed, and consecrated holy to himselfe, and prepared good workes for them to walke in: they be his plantes and ingraffed Oliue branches in his sonne, who take not their full perfection at once, but (according to the nature of a plant) requireth daily watering and dressing, whereby by degrees they attaine in the ende a full stature in Christ. So that you may not accompt your selfe voyde of grace, because you are not perfect: (for in this life both faith, and knowledge, and loue are all imperfect, and shall partly be furnished, and partly receaue perfection elsewhere,) but you are godly and wisely to consider the secrete worke of Gods spirit, and grace, and take comforte of the smallest crumme and drop of this heauenly sustentation, and attend your time of perfect grouth, according to the good pleasure of God.

God. You cannot at all times feele and follow with your conceit, and naturall capacitie, the worker of this mysterie: more then you are able to discerne where the winde riseth, and where it lighteth. You know wee that are called, are borne againe, and as the growth and increase of our bodies is not perceaued of vs, though we doe increase, and the birth is not apprehended of the infant borne and bred: euen so is it with vs in the heauenly birth, and spirituall regeneration. The spirit worketh without our leaue, and acquainteth vs not with his maruelous working, more then is expedient at his pleasure, when, and in what measure for our comfort: much lesse can a body, ouercharged with melancholy, and drowned in that darke dungeon, see the comfortable Beames of his Day-starr, and brightnesse of the chearefull Sonne of Gods aboundant mercy: and a minde whose actions are hindered by meanes thereof, whereby it neither conceiueth nor iudgeth sincerely & vprightly as the case requireth: and neither so only affected, but blinde-folded by the humour, and brought into this darkenesse of feare, is buffited also and beaten with Sathan on all sides, whereby beeing distracted, it obtaineth no respit, and release, of due and iust consideration, how can it discerne rightly

of

of theſe thinges? Wherefore your caſe being ſuch, yeelde not ſo much to the enemy, as to iudge of your ſelfe according to his ſentence, who is a lyer from the beginning, and the father of lyes, but according to thoſe olde teſtimonies which you haue felt in your owne conſcience, and haue giuen comfortable ſhewe of to others in the courſe of your life heretofore, Oh, but you feele not the teſtimony of Gods Spirit, which might aſſure you. Neither doe any of Gods children at all times feele it. *Dauid* complained of the want hereof, *Iob* complained likewiſe, and ſo haue diuerſe of Gods children in all times made mone hereof. Sufficient it is if at any time that aſſurance bee giuen, and if it bee the will of GOD for a time to withdraw it, that you may, feeling your owne frailty, with more earneſt deſire call to him for his wonted grace. Who are you to interrupt the wayes of GOD, and to preuent his counſelles? and for your comforte bee aſſured that the former grace, you haue receaued is of that nature, that it neuer decayeth, but remayneth an euerlaſting ſeede of immortalitie, proceeding from the Father of eternitie, and with whom there is no chaungeableneſſe nor ſhadowe of turning: who doth nothing to repent him of, but is onely wiſe, ſtable and ſure, and

and hath no neede to correct any thing of his owne worke-manſhippe. And if hee withholde the comforte of his Spirit from you for a ſeaſon, it is that you may with greater appetite ſeeke after it, and hauing founde it, more ioy therein, and praiſe his mercy with thankefullneſſe of heart, and readineſſe of vtterance to ſounde out the aboundance of his mercy. If the LORD withholde it not, but the frailty wherein you ſtand, diminiſh the ſenſe thereof, or the temptation preſſe ſo farre vpon you that you are not free to iudge aright, or the perill which the temptation carrieth with it moue you to diſtruſt, know that nothing befalleth you ſtrange herein more then to other of Gods children before you, and that to wade through theſe violent ſtreames, patience and conſtancy is moſt needfull, with a reſolute mind to abide the Lords will, who in the ende will come and will not tarry. This is the broken and contrite heart which the Lord will not deſpiſe, this is the poore Spirit, on whom the Lord pronounceth bleſſednesſe, and this is the affliction whereof the Spirit of God is called the comforter: ſo that (although before the Lord hath vouchſafed you many graces,) yet were you neuer meete to receaue diuerſe other which hee will now beſtow vpon you,

before

before this present: and so shall you in the ende receaue the cup of saluation in steed of the Bottell of Vineger and teares, and in steed of the bread of affliction the beauenly Manna, and the bread of life from the table of God and Christ. Wherefore suspect these thoughtes to be of the enimy and not of your selfe, cast into your minde of him, and not springing of incredulitie: I am out of Gods fauour: I am reprobate from his kingdome, there remaineth no hope for me: I haue no faith. For such are his temptations of olde, and daily they be the points he laboureth in against Gods children, if not to wring frō them their hope, at the lest to weary their dayes with heauinesse, and discomfort. Neither esteeme your selfe, presently by that you feele, but by that you haue felt, when nothing hath ouershadowed that light of knowledge, faith, and zeale, but the full brightnes of these graces hath broken forth. For why haue not these doubts risen vnto you before time? and where is now the ancient assurance? They before time rose not because the temptation was far off, and that assurance, although by tempest of temptation, and by this spirituall storme it seeme to bend, and to giue backe, yet is it inuincible, and recouereth thereby more strength then euer it had before. Is the Souldier worse

appayed

appayed that ſuſtaineth the combat, and ſtanderh in the face of his enemie, though the terrible thunder of ſhot beat his eares, and he in perill of hitting, though hee maintaine the heate of the battell againſt the force of his enemie with perill? not a whit: hee becommeth hereby more valiant: he learneth experience, his skill increaſeth, and his courage doubleth vpon him. So in this ſpirituall battaile you muſt not bee diſcouraged like a Milke Soppe, or a freſh Souldier vntrained or vnacquainted with warfare: but ſet the victorie before your eyes, which is already attained and purchaſed for you: and ſo much the more are you to endure with Chriſtian valiance, in that here is no feare of ouerthrow: the Battaile is broken, and the enemies ſcattered, and onely the Captaine requireth to bee followed of you for whome hee hath obtained the Crowne of Victorie: if the ſtragling Tayle of the enemie annoye they may ſhew their malice and Hoſtilitie, but their force is foyled, and take heart onely, and endure, and you ſhall ſee them vanquiſhed, and ſubmit vnto that power of CHRIST which inableth you. You muſt conſider that as in warfare the ſeruice is not alwayes alike, neither keepeth the Souldier the ſame degree, but is aduanced of the Generall

as

as hee seeth cause: euen so if the Lord now bestow you in a strange peece of seruice in his spirituall warre, and place you in the forefront, whom hee hath hitherto tendered as your condition required, you must bee contented; and quite your selfe like a man, and know that the wisedome of the heauenly Captaine is such, and his tender affection so great towarde his followers, that in the middest of perill, not one haire of them shall miscarry whom he leadeth. Then to conclude this point, seeing your case is onely a temptation, and no temptation is of it selfe (except that one) a signe of reprobation: cast off these discouragements, and learne how to behaue your selfe herein, that you may passe through with credite of your vocation, and honour vnto God, and ioy and comfort to your faithfull friends in the Lord Iesus. You haue read your selfe, and may partly perceaue by my former discourse, how melancholie perswadeth of misery where there is no cause, and some haue imagined themselues to haue wanted their heads, some their armes, other some haue thought themselues dead men, and other some one member of their bodies as bigge as three: which as it perswadeth in corporall things that which is not so, no lesse doth it in spirituall things especially, beeing like a weapon taken

taken into Sathans hand, and vſed to all aduantages of our hurt and deſtruction. This maketh all more grieuous, and is called of *Serapio*, the very ſeat of the Deuil, being an apt inſtrument for him, both to weaken our bodies with, and to terrifie our mindes with vaine, and fantaſticall feares, and to diſturbe the whole tranquillity of our nature. Wherefore aſcribe I pray you theſe troubles of your mind to no other, but to the frailtie of your bodie: I meane this exceſſe of diſtruſt, and feare, otherwiſe the temptation may bee without it, and giue no way to Sathans practiſe, in yeelding your iudgement and affection to his ſuggeſtion, but reſiſt as againſt a ſickneſſe. And as nature doth with her ſpirit againſt bodily diſeaſe, ſo take courage, and call together the wiſdome, and knowledge God hath giuen you, and now put it in vſe againſt this ſubtile and forcible enemy. And through Gods bleſſing by due vſe of ſuch naturall meanes as I ſhall hereafter declare vnto you, both minde and bodie ſhal againe be reſtored to the former integritie, and you haue greater cauſe then euer to prayſe God for his mercie, and goodneſſe towards you. Hitherto nothing hath befallen you, that diuerſe of Gods children haue not paſſed through before you, and although the battaile hath beene ſharpe, and bloudy, euen as

our Master hath sweat drops of bloud in the like combat, remember the victorie is the more glorious, and the conquest so much the more honourable and sure: as we haue experience in the person of Iesus our Sauiour, which found no other way to his kingdome, and hath left vnto vs an example of like patience, constancie, and hope, and whatsoeuer vertue else is requisite to this battaile of the Spirit, and doth furnish vs in al parts with Spirituall armour. Hee girdeth vs with truth, and buckleth on vs the brestplate of righteousnesse: hee shooeth our feete with the preparation of the Gospell of peace: he deliuereth into the left hand the shield of faith, whereby wee may quench the fiery darts of the Deuill, and into the right, the sword of the Spirit, the word of God, and couereth our heads with the helmet of saluation. If we shall cowardly cast our armour and weapon from vs, and betake vs to flight, besides there is no place of safetie, wee shall dishonour our Captaine, giue ouer our selues to the pleasure and crueltie of our enemie, and finally perish for euer. Wherefore trie the strength of this armour and the sharpenesse of this sword & now occasion is offered, march on with those shooes of peace, which is the end of warre, and wherof they are the pledge and assurance, hold out that shield of faith,

and

and although it be battered on all ſides, forſake it not, for the temper is ſuch as no fiery dart of the wicked can pierce it: and beſtow that ſword of Gods word, the word of conſolation, of ioy, of aſſurance of Spirituall and Heauenly wiſdome, whereby the iudgement is perfected, and the heart eſtabliſhed, and the whole man of God made abſolute. Forſake not the breſtplate of the righteouſneſſe of Ieſus Chriſt, and that fruit of our ſanctification whereby wee are in his Son acceptable vnto God: and with the helmet of ſaluation couer your head, that all the good meanes of God being to the full employed, you may feele the power of this Heauenuenly furniture to your preſēt incouragemēt, and hereafter to your euerlaſting ſaluation. Let not your ſinnes diſmay you, for Chriſt came not to ſaue the righteous, he ſupplyeth all our wants, and hath aboundance to diſcharge our debts. In him is God well pleaſed with vs, as himſelfe hath pronounced, ſo that being diſcharged in him, let vs giue ouer all feare, and with boldneſſe approch vnto the throne of grace, that wee may receiue the mercie promiſed vnto us, for if wee bee righteous, then is Chriſt vnrighteous, and ſuffered for himſelfe, and not for vs, but he was iuſt and pure, a Lambe without ſpot or blemiſh ſlaine for the attonement, that wee might thereby liue, broken that wee might

bee healed, and humbled for our aduancement. Wherefore lay the burden vpon him, who hath said, come vnto mee all yee that are heauie loaden, and he shall ease your wearied shoulders thereof, and giue you refreshing. If there were no sinne whereon should Gods mercie be shewen? and whereto tendeth the promise of the Gospell? But you say you are a great sinner: what then? is not the mercy of God greater? is there any end of his compassion? If sinne doe abound, who shall stint the grace of God, that it should not ouerflow? *Dauid* was a great sinner, so was both *Peter* and *Paul*: yet were they not refused, but receiued mercie. And if the grace of God were so great, that our sinnes could not withhold his mercy when we were strangers from his couenant, Aliens from the Commonwealth of Israel, and led with that Spirit of errour, and darknesse, like the Nations that knew not God: much more being reconciled, stand wee sure, and vnremooueable in his fauour, though the cloudes doe sometimes ouercast the bright beames thereof and our owne imbecillitie comprehendeth it not. Remember the tryall of *Iob*: who would haue taken him for other, then one forsake of the Lord? what were his thoughts? let the day perish wherein I was borne. VVhy dyed I not in the birth? wherefore

is

is light giuen vnto him that is in misery, and life vnto them that haue heauie Hearts? And in another place: oh that I were as in times past, when God preserueth mee, when his light shineth vpon my head, &c. But what was the tryall? God blessed the last dayes of *Iob* more then the first: euen so, though the present affliction be grieuous vnto you, and all hope faile in respect of your feeling, yet the Lord when hee hath prooued you and found you pure and sincere in his beloued Sonne, the like issue are you assured of with comfort in this life, and eternall saluation in the life to come. Thus leauing a more plentiful consolation vnto your godly friends who dayly frequent you, especially such as are Preachers of the word and Ministers of Gods grace, I proceed to instruct you in that I iudge your body standeth in neede of, that howsoeuer habilitie faile in performance of the Offices of friendship on my part towards you, my sincere affection and vnfained loue vnto you may bee at least testified by my indeuour: wherein if I bee tedious, partly it is of forgetfulnesse of that consideration, being ouercarried with desire to benefit you, and partly because in your case I also comprehend the Estate of many one at this day in like sort affected and afflicted, who if they receiue any meanes of comfort by this

my trauaile, they may bee more beholding vnto my friend *M.* and pray for his releaſe. Thus my good *M.* you haue the teſtimonie of my good will in this part of counſell. I confeſſe I am not ſo meete for it, as your caſe requireth: but ſo haue I diſcharged that office whereto the dutie of friendſhip bindeth me. If my preſence may ſupply the defect, I will not faile you wherein any part of my abilitie may ſerue your want: I will now proceed to the cure of your bodie, whoſe diſorder increaſeth your heauineſſe, and ioyneth hand with this kind of temptation,

CHAP. XXXVII.

The cure of Melancholy, and how Melancholicke perſons are to order themſelues in actions of the minde, ſenſe, and motion.

AS the ordinarie cure of all diſeaſes, and helpes of infirmities are to bee begunne with remouing of ſuch cauſes as firſt procured the infirmitie (except they bee remooued of themſelues, through their nature, neither ſtable nor permanent) by ſucceſſion of a contrarie cauſe of the ſame kinde: euen ſo the firſt entrie of reſtoring the Melancholicke Braine and Heart, to a better ſtate of conceit, and cheere, is the remouing of

ſuch

ſuch cauſes as firſt diſturbed iudgement, and affection, or are there to apt, with inducing of cauſes of contrarie operation. The cauſes of all diſeaſes are either breach of dyet, and ſome errour committed in the gouernment of our health, or ſuch accidents as befall vs in this life againſt our wils, and vnlooked for. From the ſame alſo doe ariſe the workes of Melancholy, whereof I intreate, and you deſire to be releaſed. Our dyet conſiſteth not onely (as it is commonly taken) in meate, and drinke: but in whatſoeuer exerciſes of mind or bodie: whether they bee ſtudies of the Braine, or affections of the heart, or whether they be labours of the bodies, or exerciſes only. Beſides vnto dyet, houſe, habitation, and apparell doe belong, which are cauſes of maintenance, or ouerthrow of health, as they be affected. To theſe alſo the order of reſt, and ſleepe is to be added as a great meanes, taken in due time, and in conuenient moderation, to preſerue health, or to cauſe ſickneſſe, if otherwiſe it be taken immoderatly, too ſcant, or diſorderly. Of the labours of the minde, ſtudies haue great force to procure Melancholy if they be vehement and of difficult matters and high myſteries: and therefore chiefly they are to bee auoided, and the minde to be ſet free from all ſuch trauell, that the ſpirits

my trauaile, they may bee more beholding vnto my friend *M.* and pray for his releaſe. Thus my good *M.* you haue the teſtimonie of my good will in this part of counſell. I confeſſe I am not ſo meete for it, as your caſe requireth: but ſo haue I diſcharged that office whereto the dutie of friendſhip bindeth me. If my preſence may ſupply the defect, I will not faile you wherein any part of my abilitie may ſerue your want: I will now proceed to the cure of your bodie, whoſe diſorder increaſeth your heauineſſe, and ioyneth hand with this kind of temptation,

CHAP. XXXVII.

The cure of Melancholy, and how Melancholicke perſons are to order themſelues in actions of the minde, ſenſe, and motion.

AS the ordinarie cure of all diſeaſes, and helpes of infirmities are to bee begunne with remouing of ſuch cauſes as firſt procured the infirmitie (except they bee remooued of themſelues, through their nature, neither ſtable nor permanent) by ſucceſſion of a contratie cauſe of the ſame kinde: euen ſo the firſt entrie of reſtoring the Melancholicke Braine and Heart, to a better ſtate of conceit, and cheere, is the remouing of ſuch

ſuch cauſes as firſt diſturbed iudgement, and affection, or are thereto apt, with inducing of cauſes of contrarie operation. The cauſes of all diſeaſes are either breach of dyet, and ſome errour committed in the gouernment of our health, or ſuch accidents as befall vs in this life againſt our wils, and vnlooked for. From the ſame alſo doe ariſe the workes of Melancholy, whereof I intreate, and you deſire to be releaſed. Our dyet conſiſteth not onely (as it is commonly taken) in meate, and drinke: but in whatſoeuer exerciſes of mind or bodie: whether they bee ſtudies of the Braine, or affections of the heart, or whether they be labours of the bodies, or exerciſes only. Beſides vnto dyet, houſe, habitation, and apparell doe belong, which are cauſes of maintenance, or ouerthrow of health, as they be affected. To theſe alſo the order of reſt, and ſleepe is to be added as a great meanes, taken in due time, and in conuenient moderation, to preſerue health, or to cauſe ſickneſſe, if otherwiſe it be taken immoderatly, too ſcant, or diſorderly. Of the labours of the minde, ſtudies haue great force to procure Melancholy if they be vehement and of difficult matters and high myſteries: and therefore chiefly they are to bee auoided, and the minde to be ſet free from all ſuch trauell, that the ſpirits

which before were partly wasted, might be restored; and partly employed vpon hard discourses, may be released, to the comfort of the heart, and thinning of the bloud. Besides, such actions approching nigh vnto, or being the verie inorganicall of the soule, cause the minde to neglect the bodie: whereby easily it becommeth afterward vnapt for the action, and the humours skanted of the sweete influence thereof and spirit, settle into a melancholie thicknesse, and congele into that cold and drie humour, which raiseth these terrours and discouragements. Wherefore aboue all, abandon working of your braine by any studie, or conceit: and giue your minde to liberty of recreation, from such actions, that draw too much of the spirit, and thereby wrong the corporall members of the bodie. For in maintainance of health it is especially to be obserued, that the employing of the parts either of minde or bodie with their spirit, is to be carried with such indifference, and discretion, that the force which should be common to many, be not lauishly spent vpon any one. Now, studies, of all actions, both because it vseth litle helpe of the body, in comparison of other; and because the minde chiefly labou-reth, which draweth the whole body into sympathie, whereby it is neglected as it were

for

for a time, and the moſt ſubtile and pureſt ſpirits thereby are conſumed, is to be giuen ouer in the cure of this paſſion: or if the affection cannot be tempered wholly therfrom then ſuch matter of ſtudy is to be made choiſe of, as requireth no great contention, but with a certaine mediocritie, may vnbend that ſtreſſe of the minde, through that ouervehement act on, and withall carie a contentednesſe thereto, and ioy to the affection. Now as all contention of the minde is to be intermitted, ſo eſpecially that, whereto the melancholicke perſon moſt hath giuen himſelfe before the paſſion, is chieflie to bee eſchued, for the recouerie of former eſtate, and reſtoring the depraued conceit, and fearefull affection. For there, if the affection of liking goe withall, both heart, and braine do ouer prodigally ſpend their ſpirits, and with them the ſubtileſt parts of the naturall iuyce, and humours of the body. If of miſlike, and the thing be by forcible conſtraint laid on, the diſtracting of the minde, from the promptnes of the affection, breedeth ſuch an agonie in our nature, that thereon riſeth alſo great expence of ſpirit, & of the moſt rare and ſubtile humours of our bodies, which are as it were the ſeate of our naturall heate, the refiner of all our humours, and the purifier of our ſpirits. As that kinde of ſtudie, wherein

wherein the melancholicke hath spent himselfe is to be auoyded, or intermitted, and one of a milder and softer kinde to be inferred in place therof, so much lesse anie strange studie of difficultie, and much trauell of the braine is to be taken in hande, as it were to turne the minde into a contrarie bent. For herein the strangenesse, besides difficultie giueth cause of trauaile and toile vnto our nature: so that both these extremities are to be eschued of you as most dangerous, and hurtfull, and the mind to be retired to such a tranquillitie, as the naturall heate and spirits may haue free scope to attende vpon the corporall actions of preparing the bloud, and thinning of the grosse iuice into a moderate substance, as is according to good disposition of the body. In studie I comprehende (although they be diuerse) all actions of internall senses which are ministers and seruantes of studie, whether it be of learning, or of meditation, and inuention: which later kinde, farre more toyleth the body, then the former, and therefore farther off is it to be remoued. Of internall senses, I take phantasie to be the greatest waste of these spirits, and most apt to thicken the bloud, if it be excessiue. For that imitateth the inuentiue action of the minde, and in a lower degree (if it be vehement and continuall) maketh great waste of those two instruments,

ſtruments, ſpirit, and heare, in the melancholicke body. For as the action is, ſuch is the ſpirit, and part thereof Purer, Subtiler, Thinner, as the action is of more excellencie, and farther remoued from corporall practiſe, and draweth nigher to the cleere, and pure actions of the minde. If the melancholicke be ouer-much contemplatiue, it ſhall then be meete for him to withdraw his mind to corporall actions of groſſer ſort: that as the minde by ſpeculation, after a ſort diſioyneth it ſelfe from the body, ſo the bodily exerciſe may reuoke it againe into the former fellowſhip, and exerciſe of bodily action. The outward ſenſes becauſe they conſiſt rather in a kinde of paſſion, their vſe doth not greatly hinder the thinneſſe, which wee require againſt melancholie, except they be ouer-trauelled with watching, which hath great force to drinke vp the ſpirits and moiſture, and ſo to alter the bodily ſtate into a melancholie diſpoſition, tedious to minde and body. In their actes it is to be obſerued, that they be not in any reſpect irkeſome, or odious. For if they be ſuch, the heart continually, where the obiect is preſented, now growen tender thorough the internall paſſion, flieth at the ſhadow of euery thing that carrieth the ſmalleſt ſhew of diſcontentment: and reclaimeth his ſpirits about himſelfe, leaueth

ueth the outwarde parts destitute of conuenient measure, and by aboundance about it selfe, corrupteth them in time, for want of suffieient respiration and breathing, which no lesse ingendreth melancholie, then the former disorders afore mentioned, and as for the fearefull passion, it increaseth it directly, and keepeth that immoderate feare in vre. Of all sensible obiects, the visible, except they be pleasant, and proportionall, giue greateſt discontentment to the melancholicke. It besides their horriblenesse of shape, (or without it) they represent anie significant type of tragicall calamitie, or mention that, wherewith the melancholicke apprehension faigne any fearefull obiect: much more such spectacles are to be shunned of the melancholickes. And because darkenesse is as it were a patterne of death, it also is as much as may be to be auoyded, and all cheerefull sightes, agreeable to vertue and pietie, are to be embraced, and sought after: which, as the other sort close vp the spirits, and giueth the heart assaultes of hostilitie, may allure them out againe, and set free the distressed affection, and yeelde comfort to the amazed heart. Next to visible things, the audible obiect most frighteth the melancholicke person, especially besides the vnpleasantnesse, if it carieth also signification of terrour: and heere

as

as pleasant pictures, and liuely colours delight the melancholicke eye, and in their measure satisfie the heart, so not onely cheerfull musicke in a generalitie, but such of that kinde as most reioyceth, is to be founded in the melancholicke eares: of which kinde for the most part is such as carrieth an odde measure, and easie to be discerned, except the melancholicke haue skill in musicke, and require a deeper harmonie. That contrarilie, which is solemne, and still: as dumpes, and fancies, and sette musicke, are hurtfull in this case, and serue rather for a disordered rage, and intemperate mirth, to reclaime within mediocritie, then to allure the spirits, to stirre the bloud, and to attenuate the humours, which is (if the harmony be wisely applyed) effectuallie wrought by musicke. For that which reason worketh by a more euident way, that musicke as it were a magicall charme bringeth to passe in the mindes of men, which being foreseene of wise law-giuers in times past, they haue made choice of certaine kindes thereof, and haue reiected the other, as hurtfull to their common wealthes: which agreement betwixt consent of musicke, and affection of the mind, when *Aristoxenes* perceaued, hee thereby was moued to thinke, that the mind was nothing else but a kinde of harmonie.

In

In the other ſenſes the obiects onely are to be choyſed, ſweete in taſt, pleaſant in ſmell, and ſoft to be felt, that all outward things may allure, and giue courage in ſteed of that cowardly timiditie wrought by the humour. Motion doth much more, if it be vehement, and draw to the nature of labour, and withall continuall. For that drieth the body exceſſiuely. And although for the preſent it be hotter through ſuch trauell: yet conſuming the ſpirit and moiſture, which are matter of this heate: in the ende it decayeth alſo, as fire without fuell, and the lampe without oyle. As theſe actions of bodie and minde being ouer vehement, and exceſſiue, bereaue the humour of ſpirit, and waſte the naturall heat, which being ſpent, whatſoeuer elſe is of the body is more groſſe and earthie, and becommeth a lake of melancholie: euen ſo if altogether theſe actions ceaſe, that neither the minde nor body beſtow themſelues in good ſtudies and exerciſes, then on the contrary part this worketh the ſame that the other exceſſe doth: and euen as water that ſtandeth, and is not ſtirred, corrupteth, and waxeth groſſe and thicke: And like as the lampe that wanteth ayre goeth out, though plenty of oyle be miniſtred: euen ſo without this ſtirring of ſpirits, humours, and bloud, all ſettle into a groſſe reſidence of melancholie,

cholie, and the whole maſſe of bloud eaſily degenerateth vnto that humour, and for want of exerciſe, the naturall fire being ſlakened, and the ſpirit thereby ingroſſed, that which indued both with iuſt meaſure, and equalitie conuenient, was before a cheerefull iuyce comfortable to all the partes, and a ſweete dewe to the earthly ſubſtance, congealeth into a groſſeneſſe farre vnmeet for that vſe, and of a quite contrarie diſpoſition.

Chap. XXXVIII.

How melancholicke perſons are to order themſelues in their affections.

As in ſtudies, exerciſes of the braine, ſenſe, and voluntary motion, great moderation is to be kept of melancholy perſons: euen ſo no leſſe regard (if not more) is to be had of them in reſtrayning their affections, and guiding them with ſuch wiſe conduct, as at no time they breake forth into outrage, and ſhake off the gentle and light yoake which reaſon impoſeth. I will not now diſpute whether vehement ſtudy, or diſorderly perturbations is more to be taken heed of, onely take you no leſſe care in the one then in the other, except you finde your ſelfe to haue fallen into exceſſe, and to haue ſurfetted more of this, then of that exceſſe: If you

you haue so vnequally exceded, and the effect hath preuayled with you: that kind, whereof you haue most cause to complaine, there refraine, and employ those gifts of wisedom and vertue wherein in times past you haue beene a patterne to others: and there keepe the straightest hand, where the lists of reason are most like to be broken through. You haue had declared how the excessiue trauaile of animall actions, or such as spring from the braine, wast and spend that spirit, which as it is in the world the only cheerer of all things, and dispenseth that life imparted of God to all other creatures, so in mans nature, is the only comfort of the terrestriall members: which spirit being consumed, or impaired, leaueth the massy parts more heauie, grosse, and dull, and farther off remoued from all prompt, and laudable action of life. This effect as it is wrought by that kinde of disorder, in like manner, a perturbation whereon reason sitteth not, and holdeth not the reine, is of the same aptnesse to disturbe the goodly order, disposed by iust proportion in our bodies; and putting the parts of that most consonant, and pleasant harmony out of tune, deliuer a note, to the great discontentement of reason, and much against the mindes will, which intendeth far other, then the corporall instrument effecteth. If you will call to

minde hiſtories, you may remember how ſome haue died of ſorrow, and otherſome of ioy, and ſome with feare, ſome with ielouſie, and otherſome with loue haue bin bereaued of their wits, euen thoſe moſt excellent in all the parts of reaſon, and ſound vnderſtanding, and therby haue made ſuch perturbance of ſpirit in their braines, that for credit of wiſedome, and in ſtead of reputation, of diſcreete men, they haue through theſe latter kindes of vnbridled affections, worthely caried the name of fooles, and men voide of all diſcreete conſideration, in the whole race of their life following. This commeth to paſſe in ſome by troubling of ſpirit only, which require not alone due quantity, and temper, but a calme ſetling, and tranquillitie, moued indifferently, as iuſt matter of perturbation ſhall giue occaſion. In otherſome by lauiſh waſte, and prodigall expence of the ſpirit in one paſſion, which diſpenſed with iudgement, would ſuffice the execution of many worthy actions beſides. Hereto may ye further adde, that as a member of the corporall body ouer vehemently forced by ſtraining, is in perill of luxation, and ſometimes thereby becommeth altogether diſioyned, & the part looſeth the freedom of flexible motion, euen ſo the ſpirit, ouerforcibly ſtrained to one vehement paſſion, carieth the diſpoſition of the

part therewith, and in giuing ouer by too much yeelding to the violence of our passion standeth as it were crooked that way, and with an ouer-reach of the raigning perturbation, being past recouery, inclineth wholly whereto it was forcibly driuen. Wherefore the perturbations are discreetely so to be ruled, as alwaies there do remaine sufficient power in reasons hand to restraine. Of these some perturbations directly and immediatly increase both passion and humour, of which sort are sadnesse, and feare. Other some passing measure, not so much of themselues procure either, as they doe feeble the melancholicke bodies, as anger, and ioy, both by excessiue effusion of spirits, and suddaine alteration from the hearts contraction to such dilatatiō as those affections procure. In ioy if it breake forth into immoderate laughter: then doth it more feeble the melancholickes, and breath out their spirits, and leaue a paine in their sides and bellies, which partes are greatly trauailed in laughter. For although it should seeme meete, in respect of the thinning of the humour by flowing of spirit, and bloud, into the outward parts from the inward center, and alteration of the passion by the contrarie affection, yet the feeblenesse of their bodies, and skant of spirits, their humours being vnapt for plentifull sup-

ply

ply, reſpect not that conſideration, but re-quire ſuch an expulſion of one affection by the other, that the body it ſelfe notwithſtanding ſuſtaine no detriment: otherwiſe the combate would be ſo ſore, that nature, not being able to beare the force of each paſſion, would be diſſolued by violence of that contention. So that as all matter of feare is to be abandoned, exceſſiue ioy is alſo to be eſchewed, as a great feebler of melancholicke perſons, chiefly if they be women, or of tender and rare habite. If the melancholie riſe of any perturbation, that eſpecially is to be altered, & brought into a mediocrity, whereof the paſſion take firſt beginning. Among them, feare, and heauines are of moſt force: and as they are procured according to the vehemency of the cauſe, ſo the kinde of heauines and feare more or leſſe encountereth reaſon, and frighteth the melancholicke heart. We both feare, and are ſad for the loſſe of thoſe things which with delight and pleaſure in time paſt we enioyed, and are tormented with deſpaire, and griefe, when (in thoſe thinges which we deſire,) there is no hope to lay hold on. Among the ſundrie ſortes of ſubiects to theſe paſſions, ſome are of neceſſitie, and ſome of pleaſure. Such as are of neceſsity, either reſpect the naturall maintenance of our bodies and liues, or honeſt

amongst men. The naturall maintenance of life is of such force in this case, that it moueth beyond measure euen the wisest and most settled, and admitteth no moderation. If it be imbecillitie of body and voide of paine, it is borne more tolerably. Reputation, men of vertuous, and couragious disposition tender as their liues: whereby they are in a manner in like case, and sometimes more affected with hazard thereof, then if life were in danger. The reason, is because credit and estimation toucheth the whole person of the man, and not either minde or body only, and hath the least meanes (being once lost) to be recouered againe, and besides the disgrace in this life, man (being immortall in soule) standeth in awe of the perpetuall note of infamy which may remaine after his death. This passion is most hardlie borne of the ambitious and proud man in respect of that opinion he entertaineth of his owne worthines: & next vnto him setteth deepe in the minde enlarged with the vertue called magnanimitie, in respect his honour answereth not his merites. The obiectes which are pleasant, if they be naturall, and not belonging to any one part, but vnto the whole nature, of which sort is that loue which vpholdeth the propagation of kinde, and is the onely glue to couple the ioynts of this great frame of the

the world together: Heere reaſon is often times foyled by the paſſion, and (caried captiue) ſubmitteth where it ſhould haue preeminence, and rule. If it be of other things which nature hath not ſo wedded together, the loſſe is borne with more toleration, and where there is perill of want in them, deſpaire toucheth more lightly. In reſpect of their owne nature, ſuch is the condition of the things we deſire in this world. But becauſe the diuerſe qualities of men taketh them ſometimes otherwiſe: therefore that paſſion and thoſe occaſions moſt vrge, as the partie is therewith moſt paſſionate: ſome one way, ſome an other, as nature bendeth, or education hath framed. In theſe caſes of griefe and heauines firſt of all inſtruction out of the ſcriptures of God is to be miniſtred, and embraced, which offering the aſſurance of farre better things, then the price of all worldlie treaſures, may ſwallow vp whatſoeuer calamitie this vale of miſerie preſſeth vpon vs: next, preceptes of morall vertue and patience, with examples of conſtancie, and moderation in like caſes ought to moue, and conſideration of that vncertaintie of pleaſure in this world, which is only conſtant in inconſtancie. And as the heauens themſelues ſtand not ſtil, & the nature of things receaue continuall conſuming, like a ſtreame that paſſeth:

euen so our state is subiect vnto like mutability, and with no other condition is our life deliuered vnto vs of nature, through that originall disobedience, nor is to be otherwise accepted of wisemen. In this case I referre the melancholicke to the bookes of the Scriptures, and morall precepts of Philosophers, to the godly instructions of the Diuines, and comfort of their friends. If loue not answered againe with like kindnesse, procure this passion, either amendes is that way to be made, or the melancholicke is to be perswaded the subiect of that he liketh is not so louely, and all mention, and signification of that kind is not once to be called into minde, but whatsoeuer iustly may be alleadged to the parties disgrace, is to be obiected vnto the amorous melancholicke, and other delights brought in in stead, and more highly commended: which all I leaue to the prudency of those that attend vpon this kind of cure. And if no other perswasion wil serue, a vehement passion of another sort is to be kindled, that may withdraw that vaine and fooliſh sorrow into some other extremity, as of anger, or some feare ministred by another occasion, then that which first was author of this sadnes. For although they both breed a dislike, yet that proceedeth of other cause, rebateth the force of it which gaue first occasion, and

as

as one pinne is driuen out with another, ſo the later may expell the former : but this is to be vſed in regard of the conceit, and affection. If the body there by be altered, and the bloud thickened into melancholie, then all kind of greeuance is to be ſhunned, and only pleſant, and delectable things to be admitted. Thus much for the melancholicke affection, how it is to be moderated and guided. Other kinds of actions, of body, are not any cauſes of this paſſion, except in ſuch as were wont by periods to be purged of certaine melancholicke bloud : which (if it faile and miniſter cauſe, or increaſe of this humour,) is to be diminiſhed by opening a veine, that may moſt conueniently ſupply that want of nature, and disburthen it of the ſuperfluitie, as cauſe ſhall require, and force, and ſtrength will permit. Eaſe and reſt, although it bee alone of ſmall power to ingender, yet may it be an helping cauſe to the paſſion, and increaſe of this humour, ſo that heerein mediocritie is to be kept, and exerciſe of one ſort or other neuer to bee omitted, as the chiefe temper of the Spirits with the humours, and quickeneſſe of corporall actions. For as ſleepe reſembleth death, and reſt of the members is their kind of ſleepe, and doth that in particulars which ſleepe doth in the whole, ſo (if it exceede) as

ech resemble other in nature, in effect they will not be much valike: but as the one cooleth the bodie, and corrupteth the bloud, and extinguisheth naturall heate, whose extinction is death it selfe; euen so the other in a degree hinder the present expressing of that liuely vigour, which they possesse, and disableth them afterwarde to make proofe of the facultie, wherewith they are indued. And thus haue you in these 2. Chapters what gouernement melancholicke persons are to obserue in their actions, and deeds, that concerne maintenance of health: in the next, s I will lay open vnto you of the outwarde meanes of sustentation of life, what choise is to be made, and with that discretion such reliefe is to be vsed.

CHAP. XXXIX.

How melancholicke persons are to order themselues in the rest of their diet, and what choise they are to make of ayre, meate, and drinke, house, and apparell.

THE rest of diet, consisteth in the right vse of outward sustentation of life, which is either taken inward, or is outwardly vsed only. The inward & such as is to be receaued into our bodies, is either aire, or sustenance. The ayre, meete for melancholicke folke, ought

ought to bee thinne, pure and ſubtile, open, and patent to all windes: in reſpect of their temper, eſpecially to the South, and South-eaſt, except ſome other imbecillitie of their bodies diſſwade therefrom: and in the contrarie part, marriſh, miſtie, and foggie Ayre is to bee eſchued, as an increaſe of both humour, and paſſion. Suſtenance is either meat or drinke. Their meates ought not onely to be choſen ſuch as of their owne nature doe ingender a pure and thinne iuyce, but if the nature of the nouriſhment be otherwiſe, the preparation ought to giue it a correction of that fault, and generally they ſhould bee liquid and in forme of brothes, that both by the moyſt qualitie thereof, the dryneſſe of the humour, and their bodies might bee reformed, and that the paſſage and concoction might alſo bee more eaſie, and ſpeedie in all their parts. Nouriſhments of their owne nature among meates, wholſome and meete for Melancholicke folke, and of vegetable things, are Parſnep, Carret, and Skerret roots. And Sallet hearbes, Lettice, Mallowes, and Endiue mixed with a quantitie of Rocket, and Taragon, are not to bee refuſed, no more is Aretch, Sorrel, and Purſlane, with the late twaine aboue mentioned, or with Perſley, Charuell and Fenell, with little Vineger, plentie of Oyle and Suger. Of ſorts

of

of bread, Cheat-bread is meeteſt for them, and if they bee charged with ſtore of bloud, and the veines full, ſome Oates, Barly, or millet-flower mingled with the Wheat-meale, ſhall abate the abundant nouriſhment of the wheat. Of fruits, ſuch as are moiſt, ſoft, and ſweete are meeteſt for them, as the ſweete Damſing, Cherrie, Figs, Grapes, and Apricots: neither are new Walnuts, and greene Almonds hurtfull in this caſe. Capers waſhed from the Salt and Vineger, and eaten with Suger and Oyle, are meeter for them then Oliues. Of fleſh, the young is fitteſt for their dyet, and the younger the better, in reſpect of their cold and drie bodies, and groſſe humours, which require plentiful moyſtening and warming, which is ſupplyed by the tender age of thoſe things whereof we feed: being fuller of vitall heate, and naturall moyſture, then the older of the ſame kind. Neither is it requiſite that they bee yong only, but alſo well-liking, and of the ſame kind the tame, and domeſticall is meeter for correction of their Melancholicke ſtate, then the wilde. Againe, of fleſh, the foule is to bee preferred for their vſe before the beaſt, and that foule rather which vſeth much the feete, and leſſe the wing. Of foule theſe are of eſpeciall choyce for Melancholicke perſons, the Partridge, the Godwit, the young Pigeon,

on, the Pullet, the Feasaunt, and the young Turkie: among these the Goose wing hath his place, not to be refused if the Melancholicke haue appetite thereto. And generally of foule the carued is better, then the other. Of beastes the gelded haue preferment aboue their fellowes of that kinde: among them Pigge is meete for Melancholy, farced with sage and such like art of cookery, to drie vp part of his superfluous humiditie: veale, especially of a Cow-Calfe, yong Weather Mutton, Kid, and Rabbet are of the best kind of dyet among the beastes for Melancholicke persons. Of the parts of flesh: the Brawnes and Muscles are the best, and next to them the Tongue is of second choice. Of Liuers, the Pigges Liuer among beastes is the best, and the stones of Cockrels yeelde commendable nourishment. Of flesh these aboue mẽtioned are most agreable with the dyet, cure of Melancholy, and such parts of them as I haue declared: the other either breeding a grosse or slymie nourishment, hard of digestion and slow of passage. Generally Fish is not so wholesome as flesh for this vse, because they bee not so well stored with naturall heate and moysture, except the imbecillitie of the Melancholicke stomacke bee such as will not beare the strength of Flesh, then is the Fish to bee boyled with Wine,

and

and to bee eaten out of some wholesome Broth, or with good store of sweet Butter, and sauoured with Pepper. If the partie desire Fish, these following are principal among them. And first generally such as are of a midole bignesse, not too fat, nor leane, white, and brittle of substance, and haunt the swiftest and purest waters, are most commendable: for such breed subtilest nourishment, and least fraight with excrements. Of Salt Water-fish that beare shels, the Oyster is only for this dyet, of those that are defended with a crust, the Shrimp and Crayfish goe before the rest. Of other kinde of Seafish, such as haunt the rockes are excellent foode for Melancholicke persons, corrected and vsed as I haue before shewed: as the Gilthead, the Whiting, the Sea-Pearch &c. Of other sort the Mullet, the Lucie, the Haddocke, the Sole, Place: But Gurnard and Rotchet are to be admitted into this dyet. Of freshwater-fish, those of the Riuer are to bee preferred: and the rest scarse to bee touched, except they receiue correction from the Kitchin. Of Riuer-fish these are of the wholesomest kind: Pearch, Pike, Gougeon, and Trout. Thus of the substance of Creatures you haue what I iudge meetest for you in this case. Of the other sort, nothing is to be refused but Cow-milke, all other sorts carrying

a

a thinner, and more liquid ſubſtance, and importing no perill of obſtruction, nor windineſſe: eſpecialle taken with Suger and a little Salt, and two or three houres before any other ſuſtenance. As Cow-milke is the groſſeſt and thickeſt, ſo Mares-milke (except that of Camels) is the thinneſt, next of Aſſe, Goats-milke is moſt moderate, and Ewes-milke thicker then it. Of the parts of Milke, whay drunke with Suger is wholeſome for Melancholicke folke, neither is freſh and new Butter to bee refuſed: Cheeſe made altogther of Cow-milke, is vnwholeſome: mixed with Goates, or Aſſes-milke, maketh it not ſo apt to breed obſtructions. Egges are good, and wholſome ſuſtenance for Melancholicke bodies; roſted rather then ſod or potched, and reare dreſſed, ſomewhat the yolke thicker then to be ſupped. Of Egs, Hens, Feaſaunts, and Turkies lay the wholeſomeſt Egs, and are only for the Melancholicks diſh. Thus much concerning the meates fit for their dyet. Their dreſſing ought to be ſuch as may maintaine their naturall iuyce as much as may be, with remooving of all rawneſſe. Their ſauces would be the iuyce of an Orange or Lemon, well quallified with Suger and ſweet Butter, eſqecially if Vineger or Veriuyce be part in ſauce, more in Vineger, and leſſe in Veriuyce. Their drinke would bee of Barly

maulc

mault brued with raine water, or spring water which is much drawne of: next to these, Riuer-water may take the third place of commendation. It would be of a middle strength, and not too stale: Beere rather then Ale, because the Hops doe greatly respect their Liuer and Splene, and scoureth the stomacke, and maketh purer, and readier way, for distribution of their nourishment. It shall bee verie good for them to drinke at meales a draught of wine of good strength: Claret rather then White, and of any kinde well refined, and full of wine. If they drinke their Wine with Suger, it giueth greater chearing to them, maketh it to passe more easily, and mitigateth their Melancholicke sowernesse. Drinke betwixt meales, or after meate, is to be avoided, except great cause vrge. Hitherto their sustenance, of what kind it ought to be of, and among such varietie of food, and so many good blessings of God that way, what ioyce is to bee made. As for their order of eating, and drinking, and measure of both, as liquid meates and brothes are most conuenient for them, so I take it they may drinke largely, (except some accident of the Stomacke dissuade.) By reason their digestion is slow, my advise is, they eate little, and often: little, because their strength beareth not much, nor such mediocritie as other men:

men: often, becauſe their Spirits are few, and neede repayring. Beſides, the colde, ſower, and ſetling humour of Melancholie is to bee refreſhed as much as may bee, with freſh and pure nouriſhment, and to bee tempered and mitigated with that ſweet and gentle mixture: The outward maintenance of life, and ſuſtentation of our fraile bodies, conſiſt in houſe or habitation, and apparell, which both muſt carrie theſe properties, to bee cleane and neat, and in all reſpects as much as may bee ſatisfying the mind of the Melancholicke. For although meates and drinkes, and Ayre either vnwholeſome, or vnpleaſant, beare great ſway in diſpoſing the humour, yet becauſe they haue not ſuch power to affect the minde and ſenſes as theſe other haue; in reſpect of the paſſion, and Melancholicke affection, they worke not ſo preſent annoyance. The houſe, except it bee cheerefull and lightſome, trimme and neat, ſeemeth vnto the Melancholicke a Priſon or Dungeon, rather then a place of aſſured repoſe and reſt. And the apparell except it bee light, cleane, fit, and well fitting, maketh ſhew of deformitie to the Melancholicke, and being euer in his Eye, is a repreſentation of his preſent calamitie, verie tedious vnto him; or if it bee not ſo in his conceit, being now farre altered: yet agreeing with the humour

mour, it may be meanes of increaſe thereof, and augmenting the fancie. The ſituation of his houſe, or at the leaſt of his Chamber, and place where hee is moſt conuerſant, would bee ſuch as might let in ſuch kinde of Ayre as I haue before declared, and ſeated neither too low in any bottome, nor vpon hill too high, except the Melancholie bee out of meaſure, ſad and ſullen, then an high, loftie, and troubled Ayre, and ſuch ſeat of houſe will not be amiſſe. If the Melancholicke be of abilitie, the houſe would not want ornament of picture, of gay and freſh colours, in ſuch matter as ſhall be moſt pleaſant and delightfull. And of all ornaments of houſe, and home, a pleaſant Garden, and Hortyeard, with a liuely Spring, is aboue all domeſticall delight, and meeteſt for the Melancholy Heart and Brayne. His apparell would bee decent and comely, and as the purſe will giue leaue ſomewhat for the time ſumptuous, as alſo the whole houſhold furniture belonging vnto him, of coulour, light, or changeable, except the place, and grauitie of the Melancholy perſon refuſeth colours. And heere no kinde of ſeemely ornament would bee omitted which might entice the ſenſes to delight, and allure the incloſed ſpirits to ſolace themſelues: the outward parts of their bodies; heere brouches, chaines and rings, may haue

good

good vſe, with ſuch like ornament of iewell as agreeth with the habilitie and calling of the Melancholicke : and thoſe not onely curious, and pretious, by Art, but eſpecially garniſhed with precious ſtones that are ſaid to haue vertue againſt vaine feares and baſeneſſe of courage. Of which ſort are theſe following : the Carbuncle for vertue the chiefe of ſtones : The Calcedonie of power to put away feare and heauineſſe of Heart, a clearer of the Spirits, and chaſer away of fantaſticall Melancholy viſions, The Rubie auaileable againſt fearefull dreames. The Iacint a great chearer of the heart, and procurer of fauour. The Turcoyſe, a comforter of the Spirits. The Chryſophars of like vertue. The Corneole a mitigater of anger, and meet for Melancholickes of the furious ſort. Stones of baſer ſort and yet of ſingular vertue, are the Chalydonie, or Swallow ſtone, found in the mawes of yong Swallowes, againſt madneſſe : and the Alectorian or Cockes ſtone, of a waterie colour, found in the maw of a Cocke, or Capon, after hee bee nine yeares olde, aboue all commended for giuing ſtrength and courage, and wherewith (as it is reported) the famous *Milo Crotonien*, alway ſtood inuincible. Thus haue you the whole order of the Melancholy dyet. I doe not remember any thing particular, and

peculiar vnto them necessary, more then hath beene hitherto declared, wherefore in the next Chapter I will also lay open what Physicke helpe is requisite in this case, and so recommend the successe and fruit of my labour to the blessing of God vpon you, and such as are partakers of like affliction. As for the furious Melancholy, I leaue it to bee cured as disease and sickenesse, and will not meddle there with in this place, being impertinent to my purpose, which respecteth onely your Estate, and such like condition of others,

CHAP. XL.

The cure by Medicine, meet for Melancholy persons.

BEfore I enter to treate of the cure by Medicine, one word of admonition touching the vse of the Medicines and meanes, shall be first necessarie both for your sake, and others, who may hereafter haue vse of this my coūsel. My meaning is not to make you a Physitiō or to giue warrāt by this my labor to any rashly & without direction of the learned Physition, to aduenture practize vpon this aduise, as the common sort is too venturous to attempt what they read of Medicine deliuered in their vulgar tongue, but that seeing the manifold

manifold good meanes which God in his great prouidence, and mercy hath ordained for the reliefe, you may take courage in the consideration of his goodnes herein, and receiue refreshing by the view of his aide though it be a farre off, which the discreet applycation of the wise Physitiã (who is made of God for the health of men) shal bring nigh vnto you, and ioyning with this strength of Melancholy, chase it farre from you, and render vnto you the former good disposition of your body, and desired tranquillitie of your minde. For Medicine is like a toole and instrument of the sharpest edge, which not wisely guided, nor handled with that cunning which thereto appertaineth, may bring present perill instead of health, and where it should be a succour, and maintenance of life, for want of art, may worke a contrary effect, dangerous, and deadly. To the right applying of Medicine, besides the particular considerations, belonging properly to the Art of Physicke, wherein exercise maketh the Physitian prompt and expert, sharp of iudgment, and circumspect in the cure, you your selfe know what furniture of Philosophie is necessary, euen the whole course of arts, & knowledge of nature, but only to prepare, & to giue hability, of conceiuing, & learning the rules of preseruing & restoring the helth of mãs body,

which we call Physicke: so that as *Galen* saith in a Booke of that title, a Physitian ought to be a Philosopher, the best Philosopher maketh the best Physitian, neither ought any to bee admitted to touch so holy thinges that hath not passed the whole discipline of liberall sciences, and washed himselfe pure and cleane in the waters of wisedome, and vnderstanding. The abuse at this day is great, and common, defrauding the simple sort in their substance, and hurting of their bodies vnder the pretence of experience of secretes and hid mysteries of remedies, which these masked theuees, and murtherers allegde for colour of their lewdnesse. That (as I am perswaded) there are not so many honest and painefull men of any one trade in the Land, as there be lewd cosoning varlets, that to auoide the trauaile of honest labour, feed vpon the simplicitie of the people, and make the pretence of Physicke the cloake of their idleaesse. Othersome there bee of a curiositie not knowing what they doe, bolde to attempt out of an English booke the practise of any receit, and will not sticke to encounter the iudgment of the wisest and best practized Physitian. These are vnthankefull, and presumptuous. Vnthankful, in that they acknowledge not from whom they haue receiued these wholesome meanes: presumptuous, in hazarding the health

health of another, and aduenturing their owne credit vpon the receit of a Medicine, with perill of life where it is beſtowed, which of it ſelfe is but an inſtrument onely, and worketh good or hurt, as it is applyed and guided: to the application whereof the long ſtudies, the knowledge of ſo many parts of Phyloſophie and learning, the peregrinations, and conferences of learned men make proofe, and giue ſufficient teſtimonie both what is requiſite, and how farre off they bee from modeſtie and honeſtie, that being vnfurniſhed altogether, of euery part of theſe neceſſarie helpes, dare attempt the applycation of Medicine, whoſe nature they know not, and of what diſpoſition the bodie or part is whereto it is to bee applyed, they are vtterly ignorant. But one will ſay they doe ſometimes good: they doe ſo, but oftentimes hurt, and more hurt then preſently appeareth, and with that good they in one reſpect doe, in diuerſe beſides they leaue the bodie craſed, and make it afterward ſubiect to greater infirmitie: their cure being imperfect, accidentall, vncertaine, voide of rule and reaſon. Wherefore although you haue for your part paſſed your courſe in Phyloſophie and good learning, and are not altogether ignorant of the precepts of Phyſitians, whereby this warning might ſeeme leſſe to

appertaine vnto you, yet considering your present infirmitie, and vpon what graines and moments and points of time this practise standeth: I counsell you and all other, except the direction of dyet that hath beene before declared, and vse of those familiar things which euery one daily puts in practise, without the aduise of the Phisitian, (whose present eye may behold euery necessity) you vtterly abstaine, and take my labour herein as a pointing of the finger to that which I iudge meete for you, being in a place farre distant, and where necessitie may compell you to vse what meanes of counsell you can get, and not such as you would: and vpon the view of these manifold meanes of bodily health, consider how much more the Lords prouidence is readie at all need, to comfort our soules, in so much as the one is far more excellent then the other. Thus hauing giuen this warning I proceed to deliuer the naturall helpes and ordinarie remedies we do vse in this case, wherin your bodily health now standeth. Hitherto you vnderstand what outward causes are to bee remooued, and what to bee brought instead of them, contrarie in operation, and breeders of a better tempered humour. The next consideration (according to the method of curing) is to be had of such inward cause as resteth in the bodie, and hath beene

the

the effect of the outward annoyance: that is here, the Melancholicke humour and complexion of the bodie now degenerated thereby. The humour requireth euacuation, and emptying: and becauſe your bodie is not only Melancholick vnder the ribs, but the whole maſſe of your bloud is changed therewith: it ſhall bee firſt neceſſarie to open a veine: that both thereby you may bee disburthened in part of that heauy load, and nature hauing leſſe of that kind to deale withall, may alter the remnant into a more milde and pleaſant iuyce: thinne it in ſubſtance, and temper it with naturall heate and moyſture in qualitie. Before any veine bee opened a Cliſter is firſt to bee receiued that may cleanſe the Entrailes and diminiſh ſome part of the humour ſeated in thoſe parts, it would be made of Marſh-Mallowes, Holihocks, Pellitory of the wall, Mercurie, Beetes, Arech, Violet-leaues, Polipodie, Borrage, Bugloſſe, Chammomile, Hoppes, Dill, and Melilote, Anniſe-ſeedes, and Fennell decocted in Ale or Beere: and the decoction being made, an ounce of Confectio hamech with a dramme of *Hiera Pichra* added thereto. Honie wherein Roſemarie-flowers haue beene ſteeped, and Oyle of Dill of each an ounce and a halfe. This or ſuch like according to the diſcretion of the learned Phyſitian. The morning fol-

lowing the veines are to be emptied the necessity of the passion compared with the force and strength which moderateth all kind of euacuation though the disease require large emptying. And because Melancholy blood is thick and grosse, and therfore easily floweth not though the veine be opened, it shal helpe the bleeding to exercise your bodie a while before with such moderation, that be equally warmed, and the Spirit, and blood stirred vp. The Orifice woulde be somwhat large, that no let bee to the issue, and the grossest sle of the blood may haue the free passage: yet so that it be no larger then is requisite for wasting of spirits, whereof Melancholy persons haue no store to spare. In the bodie the middle veine of the left Arme is fittest to be opened, which respecteth both Head, and Liuer, and Splene: that betwixt the little finger and the next is of small vse. In such as haue the adust Melancholy seated in their Braines, the Head veine is more direct for revulsion, and those about the Head it selfe for euacuating and deriuing. The tokens of seating there onely, are with altered fancie and imagination, the body else carrying no Melancholicke signes, no sower belching after meate, nor heate with windinesse, which all ryse of the Melancholy humour stopping the Mesaraicke veines, and so procuring that

that vnnaturall and ſuffocating heate, which many melancholicke perſons complaine of. The quantity which I would haue you ſpare, let it be no leſſe then nine or ten ounces, except the preſent action of opening minifter other conſideration. Now becauſe you haue had in times paſt the benefite of bleeding hemorhods, which now a long time are ſtopped, at ſuch ſeaſons as they were wont to open, or now when they giue any ſigne of fulneſſe, ſwelling or paine, they would alſo be opened by applying a redde Onion to the place, or annoynting it with iuyce of Garlicke, or with Bulles gall, or rubbing it with a Fig leafe, or with Horſe-leeches well purged, and prepared, and ſo applied the eaſieſt way: by opening the inwarde veines of the Ancle, and ſuch like remedies as may prouoke the bloud his vſuall way, and bring nature in mind of her wonted diſcharge of that humour, which being ſtopped breedeth (as *Hipocrates* ſaith, and experience maketh proofe) frenſies, melancholies, pleuriſies, hard milts, and dropſies: and contrarily opened, and flowing moderately, deliuereth from them all. If this melancholy falleth vnto Maidens, Women, and their ordinarcourſe faile them, the veines of the Hammes, or Ancles are to be cut, and drinkes of opening Rootes, Fenell, Perſly, Butchers Broome, Madder,

Madder, and ſuch like, with Germander, Golds, Herbe graee, Mugwort and Nep, are to be much vſed, with ſittinges and bathings in Mallowes, Cammomile and Nep, Peniroyall, Bay leaues, Fetherfew, (and ſuch like, which haue vertue in that caſe) decocted in water, wherein ſo much Honie hath bene diſſolued, as will giue it a taſt of ſweetnes: if greater force be required, then a Dramme of the Troches of mirre in the former decoction are moſt forcible: the opening of veine before mentioned would be procured at the accuſtomed time, at the full Mone in the elder ſort, and the change in the yonger. The thicker the bloud is, the more the melancholicke may ſpare, and the thinner, the leſſe. Thus much I iudge neceſſarie for one kind of euacuation, which although it letteth out good bloud withall (as in all bleeding) yet here lyeth the benefit, that nature is partly diſburthened, and ſo more eaſilie gouerneth the reſt, and by vertue of her naturall heate, and ſpirite, correcteth with ſmaller helpe that which therein is farther to be reformed, the ſpirits haue free libertie, and great ſcope is giuen to the hearts dilating, the action peculiar to a cheerefull diſpoſition. The other kind of euacation is by purging: which leaueth the bloud entrie, only it cleanſeth the body of that groſſe and thicke fetteling, and is more

peculiar,

peculiar, and directly singleth out the melancholy from the other humours: and because this humour is thicke, and hardly moueth, and the passages, and veines of the body closer then whereby it may easily passe, (according to *Hipocrates* rule) both body and humour are to receaue a preparation, and the parts of the body to be loosened, and enlarged, and the humour made more flowing and thinne, both which may be brought to passe with one meanes at once: by choice of such natures as haue vertue of attenuating, opening, and cleansing: and because the cure is not only intended against the melancholicke humour, and that complexion of bodie, but also against the fancie, and affection, which wee call in phisicke symptomes, alwayes choice would be made of such as carrie with them proprietie to strengthen the altered braine, and to cheere the comfortlesse heart: or if that cannot be found in one simple, it is to be supplied by mixture. Their temper would be moderate in heat, except the natural temper of the body, time of yeare, sex &c. (and such like considerations) perswade on either side any declination. The simples meete for this preparation of body, and humour, are these which follow: Borrage, Bugloss, endiue, fumitorie, hops, betony, the sorts of maiden haire, ceterach, harts tong

Polipody,

Polypody, Doddar of Thime, Agrimony, Cich Peaſe, Aſh Barks, Caper Barks, Tamariske, to which would be added opening Roots, Fenell, Perſley, Smallage, Butchers Broome, Aſparagus. and ſuch like. Of theſe ſimples decoctions ſhould be made, and mixed with Syrops of like vertue, as with Syrop of Borrage, of Apples, ſimple, or compound, as that of King *Sabor*, Syrope of ſumitory, Syrope of Violets, of Ceterach, Syrope of Epithymus or Doddar of Thime: all openers of ſplene and Liuer, Cleanſers of the bloud, and great preparers to the purging both of body, and humour: the vſe of them would, be much, and often faſting, that they may haue their full force. Moreouer to this vſe a kind of beere, brued with the ſimples before mentioned, and ſome ſmall reliſh of cloues and cynamon giuen vnto it, and ſo vſed as ordinarie drinke, would be very wholeſome for melancholicke perſons: and now and then if the ſtomach be raw and rheumaticke, a draught of hipocras, or ſome aromaticall Wine giueth great comfort, increaſeth the ſpirits, and maketh the bloud thinne. But here beede muſt be giuen, that it be not too ſtrong of ſpice, leaſt through too much heate, by euaporating the thinne part, the reſt of the bloud remaine more thicke, and harder to be purged. Beſides theſe inwarde preparations

rations, and opening and thinning potions, the Liuer, and the ſplene, and the parts vnder the Ribbes would be ſuppled with conuenient fomentations and oyntments, to ſoften, to open, & to looſe thoſe parts where the purging medicine hath moſt to doe: this may be done with formentations made of Mallowes, Chammomile, Melilot, figges, Lineſeede, Fetherfew, Rewe, and Roſe leaues red and Damaske, and the parte being a while ſuppled therewith, ſome mollifying and warming ointment is to be rubbed and chafed in gently, with a ſoft hand, as that which is called commonly *reſumptiuum*, the ointment of briony, the ointment of Swines bread called *Cyclamen*, vpon which if need be a Plaiſter of like effect may haue very good vſe, as *diachylum magnum*, the emplaiſter of melilote for the ſplene: *ceroneum*, *diamelilotum* of *Andromachus* &c. To theſe preparations, and diſpoſings of body, and humour, to the purging. If it ſeeme good vnto the phiſitians, and for variety, baths would be vſed of mollifying and moderatly warming ſimples, as of Mallowes, Marſh Mallowes, Holihock, Chammomile, Melilot, Peniroyal, Lineſeed, Roſes, &c. In which decoction lukewarme, the body is to be kept halfe an houre at a time (or as preſent occaſion ſhall direct) faſting, and in the while the partes vnder the ſhort

Ribs

Ribs suppled and exercised with a soft hand, anointed with Oyle of capers, Oyle of bitter Almonds, and a few drops of *Petroleum* mixed therwith. After the body hath bin thus prepared, and the humour somewhat more loose, and easie to moue, purgation is next to be attempted: by stoole rather then by vomit except the party be very apt thereunto, and the melancholy be chiefly seated thereabout. The simples proper to purge melancholy are these following: Sena, Polipody, blacke Hellebore, and white, the Azure stone, and more gentle then it, the *Armenian* stone, all which diligently prepared and corrected, and ministred in quantity meete for the patients strength, enter combat with this humour, and with such force chaseth it out of the body, that it followeth it euen into the stoole. The compounds are diasena confectio Hamech: Hieralogadion. Pils of fumitory, *Indæ*, of the *Azure*, and *Armenian* stone, in which the simples before mentioned receaue their correction, and due preseruation, farre more safe to be vsed then the simple alone, all which purgers are to be receiued and mingled with some moisting decoction, as of Barley, with Borrage, Bugloss, violet leaues, and Syrope of violets, Borrage, Bugloss &c. if they be electuaries, or powders: and if they be Pils, a thinne broth drunke immediatly after them,

that

that both the liquid ſubſtance may giue a ſpeedie conueyance, and the dry humour ſooked with that forme of medicine, may more gently yeelde, and giue place to the purge. When the medicine is felt now to haue paſſed the ſtomach, which is perceaued that it yeeldeth no medicinable taſt to the mouth, by belching or breath, then ſome broth may be taken, made of ſuch kinde of fleſh and herbs as haue bene before mentioned, and ſo (till the working ceaſe) the whole action of the medicine to be endured. Thus much for purging by ſtoole: if vomit be thought more neceſſarie, (as I iudge it verie neceſſarie in you) whatſoeuer emptieth the ſtomach by prouoking nature that way (except the matter be verie hard to moue, and deepe ſettled) ſhall ſuffiſe for that ſort of euacuation. Vomit is very neceſſarie when the ſtomach is moiſt & watery, & maketh ſhew therof by much ſpirting, when the patient is troubled with ſoure belching, & when the meate is perceaued (in moving of the body) to be looſe, & iogge in the ſtomach: then I ſay all other circumſtances concurring together, vomit is to be vſed: firſt of the gentle ſort: of which kind are Radiſh rootes, & ſeedes, Pompeon root, Nettle ſeede, Aſtrabacka root or leafe &c. if the cauſe and ſtrength of the melancholicke require a greater force of medicine, *Stibium*, & white

Hellebore

white Hellebore are singular in this case: which both would be ministred in fat broth: the substance of *Stibium*, and the infusion of nessing powder or white Helleborus, being in substance most dangerous. This kinde of Hellebore more helpeth the fancy, and correcteth the braine, and the other more dealeth with the humour, and both discretly vsed performe a most wholesome euacuation. If the melancholicke doe labour much in vomiting, minister drinke or thinne broth, so shal the vomit be with more ease discharged. All perturbation of the body being ended, & the medicine hauing wrought the desired effect, the face is to be refiesshed with some mixture of Rose water, and Vineger, and Rose water is to be smelled vnto, the mouth to be washed, and some conserue of red Roses, with a quarter so much of quince preserued, and one drop of Oyle of Cloues, or Cynamon, would be receaued to strengthen the stomach againe, to settle it quiet, and if any qualitie of the medicine remaine to correct and alter it, whatsoeuer thereby the stomach should feele of discontentement. This emptying of floole and vomit, is so often to be repeated, and by such distance of time, as neede requireth, the strength of the melancholicke will beare, and the humour admitteth of preparation: especially the spring and fall craue this emptying at large.

CHAP.

Chap. XLI.

The manner of ſtrengthning melancholicke perſons after purging: which correction of their accidentes.

BEtwixt the ſpaces of purging regarde is alwayes to bee had of ſtrengthening the ſtomach, Liuer, and ſplene, with ſome ointement and formentation outwardly, of a moderate aſtrictiue vertue, and ſome inward medicine compounded of ſuch ſimples as are accompted familiar, and ſimpatheticall to thoſe partes: as of inward things, to the ſtomach, Mintes, Betony, Wormewood, Suger, Roſes, Maſticke, Galanga, Mace, Cloues, Cinnamon, Amber, Ginger. &c. of which, potions, powders, and electuaries would be made, and vſed for the ſtomach. Of the ſame matter fomentations would alſo be made, eſpecially of Cammomil, Roſes, Wormewood, and Agrimony. Of compoundes, conſerue of Wormewood, of ſage Flowers, of Enula Campana, of mintes are ſinguler comforters of the ſtomach and Bowels: the

ſame vertue haue greene Wallnuts preſerued, embilike Myrobolans, and greene Ginger: Lozenges of *Aromaticum roſatum*, *Dianiſ.* The ointementes are to be made of red Roſes, Corrall, maſticke, mintes, Cloues, Cinnamon, Gumme, Aloes, with Oyle of wormewood, maſticke, Quinces, &c. and here the emplaiſter of a cruſt of Bread, deſcribed of *Montagnana* greatly ſtrengtheneth the ſtomach, as alſo the ſtomach plaiſter of meſue. For the Liuer theſe are meeteſt ſtrengtheners: Liuerwoorte, maiden heare, agrimony, ſumitory hoppes, aſparagus, wormewood, Horehound, Germander, Saunders, Yuorie, Roſes, Rayſings, *incus odoratus*, *Calamus aromaticus* &c. of which ſtuffe potions, powders, electuaries are to be receiued inwardlie, and fomentations, Oyles, ointement and plaiſters to be applied outwardly. Of compounades conſerue of ſumitory, conſerue of wormewood, cõſerue of maidenheare, *Dialacca*, *Diacurcuma*, *Diacoſtum*, open obſtructions, and leaue a ſtrengthening vertue in the part: of the ſplene, hops, Dodder, Ceterach, heath, Caper barkes, Tamariske, Acorus, Gumme Lacca, centaurie be peculiar comforters.

Of

Of inward compounds: *diacostum: diacalamentū, diacapparis,* conserue of Ceterach. Of outward meanes, Oyle of Capers, Oyle of spike, & Oile of lillies compounded with Mastich, Cloues, Cinnamon, Saffrone, *Costus,* and *Calamus aromaticus* are openers and comforters of the splene: and of oyntements, *martiatum magnum*: of plaisters, *Diaphenicon,* &c. These wholesome medicines, after the purges haue satisfied the phisicians intention, would be vsed and much applied both in respect of the parties disposition through the melancholicke humour, and also by reason these doe sustaine the greatest force of purgations, and preparations aforesaid, and whose natures are easily dissolued, and alwaies require a strengthening simple mixt with the rest: though they bee of contrary operation. In the meane while of this preparation, and purging: both in respect of the fancy, of the braine, and affection of the heart, and the complexion of both, put out of frame by the humour, these two are chiefely to be respected, with cordials, and medicines appropriate. Cordiall simples are these: borrage, bugloss, the iuice of Pipins and permai-

nes, balme, *Carduus benedictus, scabious, basill* seede, Vnicorns Horne, Beazer stone, Yuorie, Pearle, Saphyre, Hiacint, Corall, Amber, Limon, and Citron pill, Cynnamon, Cloues, wine, saffran, Angellica, marygooldes, with a number of like nature, the great prouidence of God being such, that this noble part of the heart hath mo helpes and comfortes peculiar thereunto, then any part of our body besides. The compoundes vsuall are these: conserue of Borrage, and bugloss flowers, of Orange flowers, of Gylliflowers, and carnations, Diamagariton *calidum*, the electuary of precious stones, *letificans Galeni mithridate dianthos* &c. Of the decoction of which Hearbs afore mentioned, epithemes may be made, and quilts of the powder of them, be sprinckled with Malmsey and Vineger. Which forme of outward medicine made of simples agreable to the stomach, is good thereto also to be applied: whose mouth doth greatly agree with the heart, and easily driueth into passion. As the hearts affection is to be corrected, by amending the instrument so the braines conceit requireth no lesse regarde: for which these medicines following

wing are yeelded to our comfort : ſage, Betony, ſweet Mariorum, Roſemary, Chammomill, Mirtle, Rue, Peony, Spike, Storax, Benoyne, Cloues, Muske, Amber Greece. Of compounds : conſerue of Roſemary flowers, of Acorns, of Betony, of Stechas, ſage, Peony, and Primeroſe, Dambra, *Diamoſchum dulce*, and *amarum*. Neither is the braine and heart only cheered, and comforted by the inward receiuing of theſe ſimples onely, but whatſoeuer of them is of pleaſant and fragrant ſmell, that agreeth with each, and giueth recreation and increaſe to the ſpirits of both. So that ſweete ſmels are both in reſpect of heart and braine moſt comfortable to the melancholicks. Thus the melancholicke body, dieted, prepared, purged, and ſtrengthened, what is there more to be done of natural meanes ? onely this : After all this courſe taken, and diligently obſerued, ſo long as it ſhall ſeeme expedient and neceſſary to the learned Phiſitian for the health of this melancholicke patient, (among whom I accompt you the ſubiect of this my counſell) nature muſt haue a time and reſpit giuen, to try her owne ſtrength, according to the

counſell of *Ruphus*, and not to be fiered with medicine, the diet notwithſtanding being kept diligently which hath beene preſcribed, and all kind of honeſt exerciſe, and recreation practiſed and procured. If the melancholy be aduſt, (which it is not in you) then breedeth it a kind of fury and madnes, and requireth a cooling, and particular conſideration: whereof (becauſe it is very rare in reſpect of the other kind, and entereth into the rancke of euident diſeaſe) I mind not here to diſcourſe, being only willing thus far to ſatisfie your deſire, wherein your caſe (and ſuch as are in like condition with you,) require it. If any accidents befall you through this infirmity of hardenes of body, you may vſe the cliſter before mentioned without the purging medicines, with three ownces of Oyle, and as much of Hony: or you may take an handfull of Mallowes, Holyhocke, Violet leaues, Beete, and Fetherfew, Aniſe ſeedes, or Fennell ſeedes, halfe an ounce beaten with an handfull of courſe Wheate Branne tied in a linnen cloth and boiled in thinne whay: to a pinte of which being ſtrained, adde Oyle, and Honie, with halfe a ſpooneful of Salt: and receaue it

it for a clifter: or drinke faſting a ſpoone-full or twaine of ſweete Sallet Oyle in a draught of whaye: or eate a quarter of an ownce of conſerue of Damaske Roſes, with 30. graines of the pureſt Salte Peter, and drinke it: and eſpecially let your broathes alwayes haue ſome ſoluble Hearbes, that may giue you that benefite, as Mallowes, Violettes, Mercurie, Aretch, Beetes and ſuch like. If your ſleepe fayle you through vehemencie of cogitation, and feare: let your handes and feete be waſhed with the decoction of Dill, Chammomile, Lettice, Poppie, Mallowes, and Willowe leaues: and annointe them with Oile of Poppie: ſeedes made by expreſſion or take a dramme of Mithridate, fiue graines of Opium, three of Saffron, with a ſpoonefull of Malmeſey, and a graine or two of Camphire: put all into a Limon pill emptied of the iuyce, and ſmell to it often about your ordinary houre of ſleepe, which meanes if they bring not the deſired effect, ſwallow twentie graines of the pilles of Cynogloſſe, or take halfe a dramme of Philonium going to bed: for otherſome other wholeſome Opiats medicine well corrected. If your body bee

much troubled with winde (as it is for the most part a companion of the kinde of melancholie) yee must vse a fomentation to your stomach, belly, and partes about the short Ribbes, with Oyle and Malmesey, wherein Rue, Fennell, Cummine, and Annise seedes, and Hearbes haue bene boyled, and inwardly you are to take fasting, Deatrion Piptrion, Diaciminum, or Diagalanga, the quantitie of a Nutmegge at a time: and now and then Cerecloath of Gummes, with Oyle of Mints, and Rue, worne vpon those parts, shall be of great force to wast the winde, to warm them, and to giue them strength. Thus my friend M. haue you my whole counsell, what I iudge meete for you in this case, my philosophicall discourses to passe your time with, who hath alwaies delighted in philosophie: my consolation in respect of that Christian duety which I owe you, wherein if I haue so busied my selfe, that my care that way hath exceeded my power, and habilitie, so esteeme it, and so measure that discharge. My phisicke, cure, of diet, of preparation of your body, of euacuation, of strengthening of correcting, and cutting of certaine troublesome

troubleſome accidentes that fall to this humour, it is not ſo copious, and abſolute, as peraduenture may fitte your eſtate, and leaue no queſtion of doubt, but (if I miſtake not the caſe very much) for ſubſtance and grounde of the cure you ſhall not neede to make farther inquitie. Although I remember your trauaile in Philoſophie, and ſtudie of phiſicke, to which both you haue had a naturall diſpoſition, and take pleaſure in reading our writinges of precept and rule, take aduiſe of ſome learned, and vertuous phiſitian about you, and aduenture not vpon any part of euacuation without his direction: Otherwiſe you haue this as a Touchſtone to proue the skill of ſuch lewde people as at this day are impudentlie bolde with the hurt of others to deceiue, boaſting, and lying, and couering the pouertie of their vnderſtanding, with gorgeous wordes, and rich Pompe of phraſe: otherwiſe being as emptie of knowledge as they bee quite voide of all vertue and honeſtie. I ſay let it bee a rule to ſquare and trie them by: and if ſuch knowledge (whereof heere you may haue the

the taſt) be neceſſary in an infirmitie of no perill of life (though it make it tedious, and irkeſome) what aduiſement and care is to be had whom to call for, and what phiſitian to make choice of in diſeaſes full of danger, ſharpe, and ſwift, and whoſe cure (if art bee not in all pointes perfourmed) is not without leauing ſuch ſcarre, that no rebating, no deterſiue medicine is able to pare and wipe away the blemiſh: not an eye-ſore, but a mayme, and fixed imbecillitie in ſtomach, in braine, in heart, or Liuer, nor that by natures errour, or by an ordinarie breach of diet which are more gentle, but through an outward violence and force, againſt which nature hath no skill to helpe it ſelfe, nor power to reſiſt. As I giue you this warning to beware, ſo whoſoeuer ſhall reape any fruit of my labour taken in hand for your ſake, let them alſo take this admonition from me, rather then to attend with their owne hurt, and expence, the inſtruction and diſcipline which experience bringeth. Thus my good M. with this caueat, I commend the bleſſing

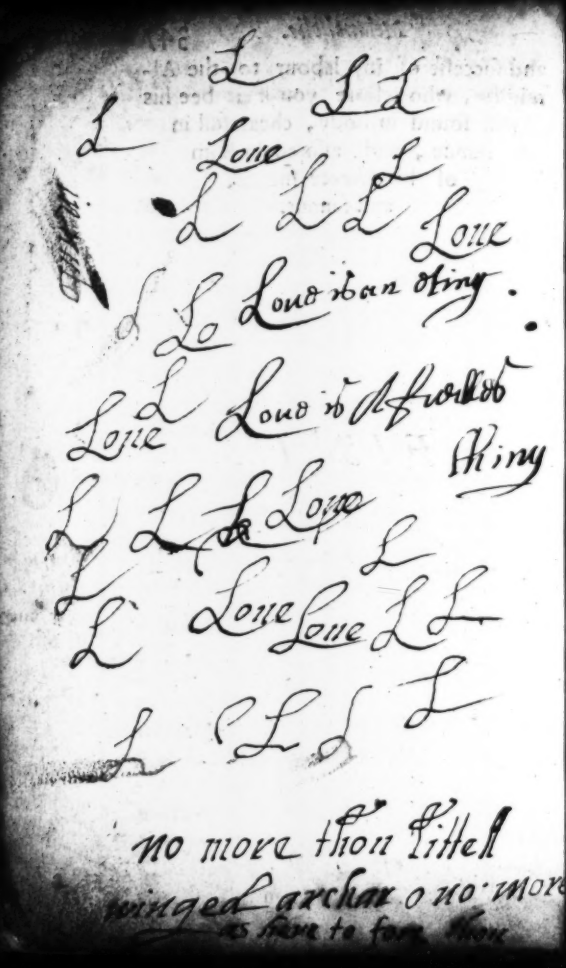
and

and succeſſe of my labour to the Almighty, who reſtore you if it bee his will ſound in body, chearefull in minde, and aſſured in faith of his ſweete mercie, and fauour.

FINIS.

The 3. Booke.

Falls have their ryſings, wanings have their prim's
and deſperate ſorrows wart their better hymes
eos have their floods, and Autumns have their ſpringe
all States have changes hurried with the Swinge
Of Chance and Tyme ſtill tyding to and fro
Terreſtall Bodies and Celeſtiall too.



L L L

L Loue

L L L Loue

L Lo Loue is an oting.

Loue L Loue is a fuelles

thing

L L L Loue

L L

L Loue Loue L L

L L L L

no more thou Littell

winged archar o no more

as have to fore thou

Loue is an eting care a
Cross Loue is an eting Aco

Sentio quam non int

in nullo gloriandem nihill nostrum
est

Loue L

Sentio quam non intiligo

L g quis liberabit

L Loue Loue no Loue

Lord if thou will thou canst
make mee cleane lord speake
the woord & thy sarvant shall
be cleused from all hir sinne

wee must glory in nothing sinc
nothing is ours

Lord number out my life & days
how ouine my life hath

nil miserus miseranda sipsum